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HINDOOISM BROUGHT INTO DANGER.

The following interesting notice contains some indications of the "signs of the times" of peculiar interest. It is republished by the Missionary Herald, from the Oriental Spectator for December, 1831.

The Calcutta papers have, for the last month or two, given to the public some very interesting accounts of the state of society among the Hindoos of that city. We shall endeavour to put our readers in possession of a few prominent facts relating to it. After the expulsion from the Anglo-Indian college of some of its masters for introducing wild and irreligious opinions among the students, it appears that several young men of family, well and wealthily connected, determined to shake off the burden and corrupting influence of caste, and communicate the knowledge they had acquired in that institution to their fellow countrymen.

Horace Wilson had declared, that education must upset Hindooism; and that declaration has been completely verified. The evil is, that nothing nobler is substituted, and the fallen intellect of man, though freed from many pernicious bonds, is still left in that perilous state of freedom liable to every uncontrolled and licentious abuse. Hindooism and education cannot exist together. The poverty of mind which the first betrays, is far and widely different from the richness which the latter gives. There is a serpent-bond coiled round every feeling and faculty of a Hindoo, which presses the very breath of life from his struggling mind, and darts into it the poison of utter depravity, till it falls, Lao-coon-like, under its withering influence. This has been painfully and powerfully felt, and is now, by a number of intrepid individuals, steadily resisted. A paper, the Enquirer, is said to be edited by some Hindoo of this party, and the leading articles are devoted to the exposure of the braminical religion. Converts to these new and strange opinions are daily gathering to them; and an extensive system of persecution has been discovered in train to destroy the rising sect. An open defence is made by one of the most influential Hindoos of the city, who ends his letter with this remarkable profession. It is dated, September 30, 1831; and addressed, in England, to the editor of the Indian Gazette.

"If there be any thing under heaven that either I or my friends look upon with the *greatest abhorrence*, it is Hindooism. If there be any thing which we regard as the greatest instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism; and if there be any thing which we consider to be most *hurtful* to the peace, comfort, and happiness of society, it is Hindooism. And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed, &c.

(Signed) MADOB CHUNDER MULLICK."

Since the above letter was written, much correspondence has taken place in the English and native papers, relative to this increasing spirit of hatred to Hindooism. The India Gazette, with mean illiberality, has tried to throw cold water on all such exertions, and as a young Hindoo correspondent says, for some good reason known by most. All know who the editor is. After the annual great holidays, some of these "apostates" were charged with performing doorga pooja in their houses. Madob Chunder Mullick again writes on the 20th Oct., 1831.

"Whatever may be the extent of information that 'a native' possesses regarding the Hindoos, I, as an individual, have a better knowledge of *my own* actions than *he* or any other person. I therefore beg to inform both him and the public, that what he has said of my having celebrated the doorga pooja has not the slightest foundation in truth. Doorga pooja is a thing, which is entirely against my principles, and I never have acted and never will act against them, though I may be *disliked* by my kindred, *hated* by the Hindoos, and *excommunicated* by the dhurma subha."

In answer to the insinuations of the India Gazette, another Hindoo says, in a letter of about the same date, that they glory in their principles; and in reference to a remark of the John Bull, that they had an enmity to Christianity, another correspondent, a Hindoo, says, so far from it, that Mr. Duff's lecture-rooms are well attended by many of them, who are anxious to know more of Christianity, and who are convinced that Jesus Christ preached the purest morality.

It has been proposed that Archdeacon Corrie, Rev. J. Hill, and several other ministers and missionaries, of different Churches, should form a catholic Christian society, purposely to coalesce with these Hindoos, and teach them the doctrines of the Christian religion. All this is wonderful and most cheering, and, as the John Bull, [a London newspaper,] says, what would Claudius Buchanan have given to see this day!

From the Missionary Herald.

NETHERLANDS MISSIONARY SOCIETY.

Residence of Rev. Charles Gutzlaff in Siam.

Mr. Gutzlaff resided almost three years in Siam previous to the arrival of Mr. Abeel in July, 1831. He then left on an exploring tour along the eastern coast of China, as was stated in the last volume of the Herald, p. 256. The *Chinese Repository*, a monthly publication at Canton, edited by Dr. Morrison, Mr. Bridgman, and one or two other gentlemen, contains some interesting extracts from Mr. Gutzlaff's journal while residing in Siam, a part of which will be here copied.

During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Siam, was opening. As long as the junks from China stayed, most of our time was taken up in administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favourable tokens of divine approbation upon our feeble endeavours. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Budhism; and as the votaries of a western religion had conquered Burmah, people presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden again aroused, when there were brought to Bankok, Burman tracts, written by Mr. Judson, in which it was stated that the Gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take between Quedah and themselves. When the king first heard of their neutrality he exclaimed: "I behold finally, that there is some truth in Christianity, which formerly I considered very doubtful." This favourable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness, from farther labour there. A pain in my left side, accompanied by head-ache, great weakness, and want of appetite, threw me upon my couch. Though I endeavoured to rally my robust constitution, I could readily perceive that I was verging, daily, with quick strides, towards the grave; and a burial place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievements of our endeavours, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which to-morrow they will entirely reject. Their friendship is unsteady; their attachment to the Gospel, as the word of eternal life, has never been very severe; neither could we fully succeed in fixing their minds on the Saviour. Though all religions are tolerated in Siam, yet Budhism is the religion of the state, and all the public institutions are for the promotion of this superstition. We were allowed to preach in the temples of Budhu; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steeled against divine truth.

Budhism is atheism, according to the creed which one of the Siamese high-priests gave me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen, especially, if we keep in mind that they are duly inculcated, and almost every male in Siam, for a certain time, becomes a priest in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honour. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection they are equally void of that standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are every where to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

Favoured by an over-ruling Providence, I had equal access to the palace, and to the cottage; and was frequently, against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a youth of about 23, possessing some abilities, which are however swallowed up in childishness. He speaks the English; can write a little; can imitate works of European artizans; and is a decided friend of European sciences, and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. * * * * *

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests—one of them the favourite chaplain of his majesty, the other a young man of good parts, but without experience—were anxious to be fully instructed in the doctrines of the Gospel. They came during the night, and persevered in their application, even with neglect of the study of Bali, the sacred language, and of their usual services in Budhism. The elder, a most intelligent man, about twenty years of age, continued for months to repair with the Bible to a forest, boldly incurring the displeasure of the king. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow-citizens; a Cambojan priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

From Dr. Bedell's Sermon to Young Men.

THE YOUNG MAN'S DEFECT.

"One thing thou lackest."—Mark x. 21.

I can have no question, that the motives which have brought you to night, my friends, are various; some worthy, some unworthy, and some so mixed, that you may not yourselves be able accurately to estimate their character. But the *fact* that you are here, gives me authority to assume, that you place yourselves before the preacher, in a character similar to that borne by the young man on whose history these observations have been founded, and a feeling of almost insupportable responsibility comes over me, while I think that your very appearance here, seems to put into your mouths the self-same question which fell from the lips of the young man of the story—"what good thing shall we do that we may inherit eternal life?" By the help of God I desire to answer that question, but not till I have taken you a little further in the history of the text. And this leads me to the

Vth particular. A young man before Christ, in the attitude of a religious inquirer, yet destitute of a true knowledge of his own character, and wanting in the very first element of vital religion.

When the young man asked the Divine Redeemer, "Good master, what good thing shall I do to inherit eternal life?" that Divine Redeemer, whose province it is to read the heart, knew where lay the sad deficiency. But any one who examines the language of the inquirer, and is acquainted with the prevalent error of that, as of all subsequent times, cannot fail to see, at least in some inferior degree, the nature of his mistakes. This young man had so imperfect a conception of the nature of his own corruption, and of the purity and holiness of the character of God, that he judged himself competent to *do something*, by which he might secure to himself the reward of eternal glory. To conduct him step by step in the process to a knowledge of his own heart, the Saviour directs his attention to the fundamental principles of the law of God, and says: "if thou wouldst enter into life, keep the commandments." The young man, as little acquainted with the necessity of an *universal obedience* to the requisitions of the law, as of the necessity of a *spiritual obedience*, instead of venturing on the declaration of an adherence to every particular of that law, asks the question "which?" And to this, still in the process of his argument, our Saviour adds, "thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; honour thy father and thy mother;" thus keeping himself within the range of those commandments of the law, easiest even to the natural man, because relating exclusively to his duty to his fellow men. To this summary of the duties of the second table, the young man answers—"all these things have I kept from my youth up, what lack I yet?" It would have been easy for the Saviour to have shown him how far, even in his sincere supposition of his performance of the law, he had fallen short of the spirituality of its requirements, and how the least possible defect cut him off from all hope of justification by the deeds of the law; but he saw a much more formidable obstacle in this young man's mind, than any thing which belonged to an erroneous opinion of the nature and perfect obligations of the law of God, and thus waiving any further discussion, he proceeds to the grand test of the young man's sincerity in his inquiry. "If thou wouldst enter into life, go and sell all thou hast and give to the poor, and then come and follow me." This was a test, I confess, of tremendous severity, and yet one which Jesus saw the necessity of the case demanded; and the sequel of the history shows with what consummate judgment the conclusion of that necessity was formed. That remark of our Saviour involves the grand leading principle of vital religion, and the principle is this:—HE THAT WOULD BELONG TO CHRIST, MUST SUBMIT HIMSELF UNRESERVEDLY TO THE DEMANDS OF JESUS CHRIST. It is to reach this principle, that the whole narrative of the young man is given in the sacred history, and it is brought before us, rather by example than by naked precept, the more firmly to fix it on the mind, and I have held your attention to the subject thus long, for the very same purpose; that of impressing the principle more firmly on your minds. Had I, in any previous part of my discourse, undertaken to have told you, what one thing, according to the declaration of the Lord Jesus Christ, this young man "lacked," I should have been led to some positions, probably, which, though true, would have been much less definite. Now I can tell you in one short and emphatic sentence, what this young man lacked. HE LACKED A DISPOSITION TO SURRENDER EVERY THING TO CHRIST. And now I can say to you, that by lacking this, he lacked that *one thing* which could at all be available towards his adoption of the benefits of the Gospel, and rendered all his moral obedience, and all his religious anxieties absolutely nugatory. While his heart was fixed upon the love of the world, and withal buoyed up by the hope of doing something to render himself acceptable in the sight of God, and while he had no disposition to take the demand of Christ upon his heart and life, as the law, from which there was no escape and no appeal, he had no hope of salvation. It is no wonder that he went away "sorrowful," for he found that the Teacher whom he addressed, had cut him loose from all his self-dependancies, and showed him exactly what he was—a self-righteous, unhumbled, unsubmissive sinner.

I have brought this history to the point I desire, and now, my young friends, suffer me to bring the principle I have evolved from the history, to bear on your individual condition. Are you each and every one of you, ready to submit yourselves to the Lord Jesus Christ, and make his demands the law of your heart and conduct? If, in the case of one among you, the answer is in the negative, then, in relation to that one, and of every one so circumstanced, I am at no loss to use the language of the Master, and declare, "one thing thou lackest." No matter what you may possess, one thing thou lackest. With youth and all its benefits and privileges, in the language of the history, great "possessions," "one thing thou lackest." With such a visible morality as might render you able, like the young man, to say, "all these things have I kept from my youth up," "one thing thou lackest." With whatever anxieties you may feel on the subject of salvation, so as like the young man even to stand in the interesting position of inquirers, "one thing thou lackest." And this lack must be supplied, before you can make one effective movement towards the favour of God and the salvation of your souls—before you can be useful in time or happy in eternity. Now do you ask the question of the young man: "what good thing shall I do that I may inherit eternal life?" I answer, the only good thing you can do, is to give yourselves up at once to the Lord Jesus Christ, and make up your minds that He is to be your all, and in all. Let nothing stand between you and him; present yourselves a living sacrifice, take up his cross and follow him. Abandon every hope of becoming the architects of your own salvation, and build on the foundation he has laid. Accept him as a Saviour, obey him as a master. Depend on his death and righteousness as your security for the penal consequences of your sins, and look with the energy and the sincerity of real conscious want to his omnipotent grace, to secure you from the power of sin. Repent and flee to Jesus Christ. There is not a solitary difficulty in your way which may not be overcome by such assistance as God the Holy Spirit stands ready to supply, and while of yourselves I know that you are weak and inefficient, yet that same Holy Spirit, who at this moment is at your hearts, watching as it were with intense anxiety for the least movement which may indicate a disposition to yield to his present suggestions, stands ready to add new impulse to every movement, however feeble. Grieve not, I beseech you, the Holy Spirit of God, by shutting your ears and hearts to the truth this night. I call upon you to surrender your hearts—all you are and all you have, to the demands of the Lord Jesus, and let nothing interpose to prevent you from accepting salvation and rejoicing in its hopes. Possess what you may, without this submission to the Lord Jesus Christ it is nothing. Do what you may, without this surrender you can accomplish nothing. Every day and every hour of your life will be lost, let you spend them how you may. To Christ you must, as lost and ruined sinners, bring your hearts if you would be saved, and your only hope of securing eternity is by the simple, unreserved, unhesitating surrender of your souls to Him. A defect of this disposition ruins all.

THE YOUNG MAN VOID OF UNDERSTANDING.

"I discerned among the youths a young man void of understanding."—Proverbs vii. 7.

Give me your attention then, young friends, while I endeavour to draw the character of a "young man void of understanding."

"I discerned among the youths a young man void of understanding," and when I studied his character, I saw that he thought it a mark of wisdom and manliness, and independence of spirit, to look upon religion as something fit for children and for women, but with which he had no concern. He thought it was beneath him. He was much engaged in study, he was eager in the pursuits of science; the grasp of his intellect was great; he was in the way of reaching to fame for talents and attainments. I saw on his shelf, books in every department of science and learning. I observed that he had read much which would tend to the injury of the Christian religion. I saw that he had poured over the dishonest and dishonourable insinuations of Gibbon, and of Hume, and a variety of others of the same description; that he had even been acquainted with the more bold, the open, violent, impious, blasphemous and foul-mouthed aggressions of Paine—but I found no antidote to the poison. I saw that he had a Bible, but its leaves bore no traces of such reading as had been bestowed on other books. Is he not, thought I, "void of understanding?" Can it be possible, that in a concern so important as that of religion, be it true or false, he had been so partial in his inquiries? Surely had he been so loose in his scientific and philosophical researches, he never would have reached to any profitable result. I asked myself this question, while the evidences of Christianity are so overwhelming, (for it is built on evidence) is it possible for a man of understanding to be an infidel? I sought in my Bible the solution of the difficulty, and I read—"Light is come into the world, but men love darkness rather than light, because their deeds are evil." I asked myself the question: is there a single individual who can possibly have no interest in religion? I saw that there was no man pure and perfect; experience taught that "all have sinned." I then inquired, whether the pride of science might not enter into the heart of the young man whose character I had studied. I remembered that an Apostle of the Lord Jesus Christ asks, "Where is the man? where is the scribe? where is the disputer of this science? hath not God made foolish the wisdom of this world? for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them which believe. For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to those which are called, the power and wisdom of God." I saw at once, that in this young man's bosom, the humility and spirituality of religion were its principal objections. He was too *proud* to be willing to bow his intellect to the guiding of a superior power, even though that power was Divine. I inquired further, whether the desire of being thought free from vulgar prejudices might not exert a pernicious influence. I thought, that what is called freedom from vulgar prejudices may possibly be the most wretched of all kinds of slavery, and I then thought that a young, *uninquiring* skeptic, was in servitude to prejudice, the most abject and degrading. But I contemplated this young man, in a much more interesting light. What are his prospects of eternity? Perhaps he cares not, and thinks not on the subject, but does this alter the case? Let his opinions be what they may, will the dispensations and the determinations of God be changed? "When God riseth up what will he say, and when God visiteth, what will he answer?" I followed him in imagination till I saw him standing before the judgment seat of Christ, and I saw him without a plea, and without an argument. In the opened book of record, he read his history. It was written somewhat like this: without inquiry he was an unbeliever, he pursued the ways of science and of learning, but rejected that wisdom which was calculated to make him wise unto salvation. He passed through the world the slave of prejudices against my humbling, yet holy religion, he was thoughtless and careless about his soul. There was more on that page, but his eyes grew dim, and he could not trace it. He knew that the charges were true, and sufficient to condemn him—he was speechless, for he could deceive himself no longer, and conscience permitted not that he should palliate his conduct. He was self-condemned before the sentence of the Judge had reached his ears—"Depart," &c.

Believe me, my young friends, there is more in this than perhaps you are aware of. By many it is thought manly, and an evidence of wisdom, to reject religion. But without the wisdom of religion, all your attainments are worse than useless; and as the word of God which you despise is nevertheless true, in His sight, he who rejects religion is "void of understanding."—*Ib.*

EVIDENCES OF CHRISTIANITY.

"The evidences of Christianity have been admirably condensed by Bishop Taylor, in what he calls a MORAL DEMONSTRATION, and has inserted in the first book of the Ductor Dubitantium. I know not any single tract, that could be placed in the hands of any *candid infidel*, (a rare combination,) with a fairer prospect of producing the happiest effect. A specimen of it, can hardly fail to excite the desire of perusing the entire:—

"'The Christian religion, is a doctrine perfective of human nature; that teaches us to love God, and to love one another; to hurt no man, and to do good to every man; it propines to us the noblest, the highest, and the bravest pleasures of the world; the joys of charity, the rest of innocence, the peace of quiet spirits, the wealth of beneficence, and forbids us only to be beasts, and to be devils; it allows all that God and nature intended; and only restrains the excrescences of nature; it forbids us to take pleasure in that which is only the entertainment of devils; in murders and revenges, malice and spiteful words and actions; it permits corporal pleasures; where they can best minister to health and societies, to conservation of families, and honour of communities; it teaches men to keep their words, that themselves may be secured in all their just interests; and to do good to others, that good may be done to them: it forbids biting one another, that we may not be devoured by one another; and commands obedience to superiors, that we may not be ruined in confusion; it combines governments, and confirms all good laws; and makes peace, and opposes and prevents wars, where they are not just and where they are not necessary. It is a religion, that is life and spirit; not consisting in ceremonies and external amusements, but in the services of the heart, and the real fruit of lips and hands, that is, of good words, and good deeds: it bids us, to do that to God, which is agreeable to his excellencies,—that is, worship him with the best thing we have, and make all things else minister unto it: it bids us to do that to our neighbour, by which he may be better; it is the perfection of the natural law, and agreeable to our natural necessities, and promotes our natural ends and designs; it does not destroy reason; but instructs us in it, in very many things, and complies with it in all: it hath in it, both heat, and light; and is not more effectual, than it is beauteous. It promises every thing, that we can desire; and yet, promises nothing, but what it does effect: it proclaims war, against all vices; and, generally, does command every virtue: it teaches us, with ease, to molify those affections, which reason durst scarce reprove, because she hath not strength enough to conquer; and it does create in us those virtues, which reason, of herself, never knew, and, after they are known, never could approve sufficiently: it is a doctrine, in which, nothing is superfluous, or burdensome: nor yet, is there any thing wanting, which can procure happiness to mankind, or by which God can be glorified. And, if wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity, be images of God, and rays of Divinity, then, THAT DOCTRINE, in which all these shine so gloriously, and in which nothing else is ingredient, must needs be from God; and that all this is true, in the doctrine of Jesus, needs no other probation, but the reading of the words'—DUCTOR DUBITANTIUM, 1. iv. 2. *Bp. Taylor's Works*, vol. xii."—*Bishop Burnet's Lives, Characters, &c., Edited by John, Bp. of Limerick.*

THE INFLUENCE OF THE BIBLE.

Dr. Gregory, of the Royal Military Academy, Woolwich, at the fourth anniversary of the Blackheath Bible Society, England, related the following fact:

More than twelve months ago I went, pursuant to the request of a poor but benevolent woman in my neighbourhood, to visit an indigent man, greatly afflicted. On entering the cottage I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled at the sight of a pale emaciated man, a living image of death, fastened upright in his chair by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot; having, *for more than four years*, been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, "Are you left alone, my friend, in this deplorable situation?" "No, sir," replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and his eyes moving while he spake,) "I am not alone, for God is with me." On advancing, I soon found the secret of this striking declaration; for his wife had left on his knees, propped with a cushion for the purpose, a Bible, lying open at a favourite portion of the Psalms of David. I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance *certain*, I inquired how the remainder of his wants were supplied. "Why, sir," said he, "'tis true, as you say, seven shillings a week would never support us: but when it is gone I rely upon the promise I find in this book, 'Bread shall be given him, and his water shall be sure.'" I asked him if he ever felt tempted to repine under the pressure of so long-continued and heavy a calamity. "Not for the last three years," said he; "blessed be God for it!" the eye of faith sparkling, and giving life to his pallid countenance while he made the declaration:—"for I have learned in this book in whom to believe; and though I am aware of my weakness and unworthiness, I am persuaded that he will never leave me, nor forsake me. And so it is, that often when my lips are closed with locked-jaw, and I cannot speak to the glory of God, he enables me to sing his praise in my heart."

This, and much more, did I hear during my first visit: and in my subsequent visits, (for I am not ashamed to say that often, for my own benefit, have I gone to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed the like resignation flowing from the blessing of God upon the constant perusal of the holy Scriptures. He died with a hope full of immortality, and is now gone to the "*rest that remaineth for the people of God.* And gladly would I sink into the obscurity of the same cottage, gladly would I languish even in the same chair, could I but enjoy the same uninterrupted communion with God, be always filled with the same strong consolation, and always behold, with equally vivid perception sparkling before me, the same celestial crown.

What, I would ask, what but the heartfelt influence of the truths of religion, what but the most decided faith in the Gospel, could enable a man to sustain such a continuity of affliction, not merely with tranquillity, but with thankfulness? and what can convince an individual of the utility, nay, the duty, of distributing Bibles among the indigent, who does not become persuaded by such an example as this?

INFLUENCE OF THE CLERGY.

The influence of a discreet, disinterested, pious clergyman over the people of his charge, is greater than he would suppose, without putting it to the trial. We cannot but think that ministers are often too timid and hesitating, too fearful of giving offence, in calling upon their people to engage in works of benevolence. They will boldly rebuke worldliness, and denounce the judgments of God on the impenitent: but decline asking them to give them money for the furtherance of the Gospel.

Episcopalians are often censured for doing so little for missions, for clerical education, and the endowment of literary institutions. If there is justice in the charge, to what quarter must we look for an explanation! The Gospel is as dear to them as to others; their hearts are as warm, and their means as ample; they are as capable of being stirred up to noble enterprises as any class of Christians whatever. *Has the influence of our clergy, as a body, yet been put forth, to any great extent, in support of these objects?* If it has not, the explanation is furnished. Once more: Is it not a fact, *that the pious laity of the Church have more enlarged views of the duty of sustaining our benevolent and religious institutions*, than the clergy themselves; in other words, that they are *before their teachers* in regard to an enlightened, well-directed zeal! We put these questions hypothetically, and with the consciousness that they will be answered according to the impressions and experience of each individual. For ourselves, we freely declare it as the result of our observations, that allowing a reasonable time for the moral influence of a zealous, faithful pastor to *tell* on his congregation, they generally become what he is, and what he would have them to be, in zeal towards benevolent objects. If he is cold and indifferent, or afraid lest he should lose his influence with them; they will naturally be as heartless and indifferent as himself. Has it been his care to stir them up to acts of liberality, to make them "careful to maintain good works"—has he, in claiming their support of any given object, been accustomed to enlighten them in the first instance, by arguments and reasons addressed to their judgment—has he placed the subject in every point of view in which it has been presented to his own mind, and carried them on from step to step, and with line upon line, and precept upon precept, until they see the purpose in all its length and breadth? If all this has been done, and, done frequently and habitually, it will be strange if that congregation should not be found "glad to distribute, willing to communicate," whenever a call is made on their liberality towards an approved object.

[*Episcopal Watchman.*

NECESSITY FOR THE MEDIATION OF CHRIST.

"On this subject I would appeal to the testimony left us by a most distinguished modern philosopher (Dr. Adam Smith;) one who possessed great knowledge of the human heart, but unhappily was too little favourable to Christianity: yet viewing the approach of the close of life, he records feelings to which every heart must respond. In the third edition of the *Theory of Moral Sentiments*, second part, the author describes the real feelings of reflecting human nature. It will be recollected that he passed his life among philosophical unbelievers, and evidenced no disapprobation of their opinions: his judgment may, on that account, have the more weight in the argument. He says, 'If we consult our natural sentiments (on the subjects of virtue and vice,) we are even apt to fear, lest, before the holiness of God, vice should appear more worthy of punishment, than the weakness and imperfection of human virtue can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures he may (even justly) elevate himself, and may often have reason to think highly of his own character and conduct, compared with the still greater imperfection of theirs: but the case is quite different, when about to appear before his infinite Creator. To such a Being, he fears that his littleness and weakness can scarce ever appear the proper object, either of esteem or reward; but he can easily conceive how the numberless violations of duty, of which he has been guilty, should render him the proper object of aversion and punishment; and he thinks he can see no reason why the Divine indignation should not be let loose, without any restraint, upon so vile an insect as he imagines himself to appear to be. If he should still hope for happiness,

he suspects that he cannot demand it from the justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition, at the thought of his past conduct, seem upon this account, the sentiments which become him, and to be the only means which he has left of appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement he imagines must be made for him, beyond what he himself is capable of making, before the purity of Divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide in every respect with these original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us at the same time, that the most powerful intercession has been made, and that the most prevailing atonement has been paid, for our manifold transgressions and iniquities.' "—*Rev. David Brown.*

For the Episcopal Recorder.

FIFTH LETTER FROM BISHOP M'ILVAINE TO DR. TYNG.

BROOKLYN, March 5, 1833.

Rev. and Dear Sir:—My last communication contained a statement of the present condition and necessities of Kenyon College. It was represented that while there is a full provision of instructors as well for a Theological Seminary as for the College and preparatory departments, there is no accommodation for theological students; that there is no place of worship but of the most inconvenient and temporary character; that additional buildings are required for the purposes of the College-students and teachers; that the preparatory school needs a much better and more permanent abode; and that houses are wanted for the Vice-President, the Professor of Mathematics, and two Professors in Divinity. Nothing was said of the need of a house for the President, because, though as yet there is none erected, it is believed the deficiency will be supplied without any aid from the donations which it is my present object to solicit. Let it therefore be distinctly understood that I seek nothing for that object; and that I shall not permit, so far as I may have influence, the appropriation of any portion of the funds raised through my agency, to the erection of a house for my accommodation. Having thus premised, I can speak the more boldly and plainly with regard to the other more important objects to which I would now solicit the conscientious attention of all the friends of the Gospel.

It may be asked, how it is that the Institution is so deficient in the necessary accommodations? "What has been done with all the means obtained in England and the United States for its benefit!" It is probable that a very exaggerated idea prevails in a large part of the Christian community with regard to the amount of donations hitherto contributed to Kenyon College. A knowledge of facts would show that no very great draught has been made, as yet, upon the benevolence of the American public, and that while individuals and a few congregations have done well, such a thing as a strong effort on the part of the Christian community, and the Episcopal in particular, has not yet been made. The late Bishop of Ohio stated to the Convention of the Diocese, that "the amount of donations, he had reason to believe, before he left England, *nearly equalled* $20,000. This may not be exclusive, (he states,) of expenses and specific liberalities." I can find no evidence of any additional donations, in money, from that quarter, except of about 1100 pounds—nearly half of which was given for the erection of the chapel, which is now arrested at the height of the floor, for want of means to complete it.

Now, with regard to donations from home. The total amount of cash subscriptions received up to March, 1829, as appears from the Conventional Reports, was $12,665, besides fractions. This is all, so far as I can ascertain, that the American public had done for Kenyon College in 1829, exclusive of the liberality of the congregation of St. George's Church, New-York, and the donations of some individuals elsewhere, in founding a Professorship of Divinity. That some contributions were afterwards made, I do not deny, nor do I know. But they could not have been of sufficient amount to alter the general bearing of the above statement.

Now, if any one will bear in mind these particulars, and go and see for himself, the excellent lands that were purchased out of the funds received from England, and the amount of improvement and of building accomplished, where, when the work commenced, was nothing but the native forest, he will not have need to ask, "what has been done with all the means obtained from England and the United States?" nor will he wonder that the Institution is yet so deficient in necessary accommodations.

Let us next consider what has been done by the American community for other institutions. The College at Jacksonville, Illinois, under the auspices of our Presbyterian brethren, was first thought of not more than four years since. In less than three years, the sum of $46,000 has been raised in the eastern states, towards its foundation. It is known that recently the College in New-Haven has received by subscription $100,000, in addition to its previous endowments. The College at Amherst has just completed a subscription of $50,000. The College of New-Jersey is raising $20,000; and that, in Providence, a like amount. Washington College, in Hartford, in addition to $70,000 previously received for its establishment, is now soliciting, and I earnestly hope will obtain, $40,000 more for the foundation of Professorships. All these sums were well bestowed. I do not speak of them grudgingly. I wish I could swell the list, and thus say much more for the benevolence of the community. Neither do I complain when I state in comparison with the above particulars, that Kenyon College, though incorporated as far back as the year 1824, intimately associated with the cause of religion, and calculated in its location and character to exercise an immense influence over the spiritual interests of all the West, has received from the people of this country, for all its necessary buildings, as a College and as a Theological Seminary, certainly not more than *twenty thousand dollars.* Can it be said that this Institution has received its share of public patronage? Has its noble design been met by the community, as the wants of the West and its own intrinsic merits had reason to expect? I stated, in my last letter, that $30,000, exclusive of what may, by and by, be raised in Ohio, would suffice for our present necessities. Is it unreasonable to solicit such an amount, or to hope it may be obtained from a community already deeply impressed with the unspeakable importance of the most energetic efforts to spread with all possible speed the benefits of sound education and a Christian ministry through the immense regions and the mighty population arising in the West?

Let me explain the mode by which, with the Divine blessing, it is intended to seek this amount.

In the first place, it is not all wanted this year, because it cannot all be employed so soon. All that is needed immediately, is to be able to *count* upon the whole; or that measures may be taken, and work commenced accordingly. It is proposed, therefore, that all subscriptions be divided into two payments; the first to be due *on the first of July,* 1833—the second *on the first of July,* 1834, unless any subscribers should wish to make their payments sooner.

In the second place, for the sake of a definite object, the whole sum required has been divided into one hundred and fifty parts of $200 each, and the effort will be to get those parts subscribed; that is, to get a sufficient number of persons or companies of persons, uniting for the purpose, to take up one hundred and fifty parts of $200 each, payable in the two instalments above mentioned. It is hoped that some will so appreciate the object and their own ability, as to take more than *one* of those divisions. Others may unite to make up one, naming an individual to be looked to for its payment. A small congregation might agree to be responsible for one. Many persons, it is hoped, will be desirous of aiding in such an important object, whose means are small, and who have no persons to unite with. The above plan is not intended to exclude assistance so desirable. By such contributions, a considerable portion of the one hundred and fifty parts may be made up.

Let this plan and object be taken into consideration. Let benevolent individuals who may read this letter consider what the Lord would have them to do. Let my brethren in the ministry of reconciliation, knowing, as I trust they do, what is wanted to hold up the hands of the labourers of Christ amidst the destitutions of the West, and what united efforts must be made to send out labourers into the harvest, before ever our waste places can be supplied; let them, in Christian love, consider what they may do in their congregations to promote the object now presented.

Consider the Institution, in behalf of which I write, in reference to *common education,* planted in the midst of the most powerful state of the West; endowed with a full complement of literary and scientific instructors; it cannot fail, if room be given it to work, and grace be given its conductors to work in faith and prayer, to send out a most wholesome and permanent influence of christianized education into all departments of the western community. None who know that infidelity is spreading and scheming and working and teaching and boasting in those regions, will lightly esteem these considerations. For the small sum of $70, a young man may meet every annual expense at Kenyon College, with the exception of his clothes and washing.

Consider the Institution in reference to *theological education.* I say nothing of the professors in this department, for obvious reasons, except that there will be *three.* Should a building be erected for students, a young man, for $50 per annum, can complete his theological studies, and have no other expense than that of his clothing. A system of manual labour may be, and it is hoped, will be set up, by which even the above amount may be very greatly reduced. A youth, contemplating the ministry, may be trained, from the lowest step of his preparatory studies, to the day of his ordination, on the same ground, under the same influence, and in the midst of the missionary field. None that know how painfully we are in need of ministers—how generally our candidates come from among those who have but little, if any thing to give for a theological education, and what economy must be studied in providing for the maintenance and instruction of beneficiaries, will fail to appreciate the great importance of the above considerations.

Consider the Institution in *reference to missions, and especially the missionary cause in the West.* Where can we look for the main supply of western preachers, but to western Institutions? Who so likely to be well furnished by native habits and associations, by taste and acquaintance, for the western field, as young men not only trained, but born and grown amidst western forests and western wants? What candidates for orders may be expected to become so impressed with the duty of a devoted missionary spirit, or so animated with the desire to take up the cross of missionary labour, as those whose whole education is in the midst of the missionary field; who must continually hear and see and feel most painful evidences of the need of all possible zeal and devotedness, and whose instructors, being continually called on to give all the time they can possibly obtain, for missionary duty on adjacent ground, must teach, as well by example as precept, how truly, this day at least, *the Lord expects that every man will do his duty?*

And now will the Christian public permit all these decided and invaluable advantages to be lost? When teachers are ready, shall pupils be kept away for want of accommodations to receive them? Shall we have *no Theological Seminary—no Church?* Must instructors be discouraged and go away because they have no houses to dwell in? Must we be restricted to a mere grammar school and college, on a small scale, under the greatest inconveniences, when the great demand of the Church and the country, and the world, is not for men well furnished for the occupations of literature and science, but for ambassadors of Christ; men that shall have the spirit and the armour with which to do the work of Evangelists and make full proof of the ministry of reconciliation?

I must leave the subject with the hearts of men and the Spirit of God. May His blessing be given and all will be well.

Affectionately, your brother,

C. P. McILVAINE.

P. S. I would only add, that communications, on the subject of the above, may be addressed to me at Brooklyn, N. Y., until the latter part of May—after that, at Gambier, Ohio.

For the Episcopal Recorder.

LOOK TO THE CONSEQUENCES.

No. 2.

"Childhood and youth, like the fiery steed, must be held in with bit and bridle."

"That those children are the happiest who are kept under a strict, but kind discipline, every ingenuous and attentive observer will allow. Whereas 'a child left to himself bringeth his mother to shame;' and 'children provoked to anger by the harshness of their parents are like the pelican in the wilderness.' "

Mr. and Mrs. Benton had as fine a set of children, as any by nature ever were: they had first-rate talents; dispositions that seemed more inclined to virtue than to vice; and yet, alas! these lovely chidren were so worried and fretted and teazed by the harsh tempers of their parents, that the beautiful materials prepared by the Lord, were marred by the hand of man in the erection of the edifice, and presented an unsightly building. They were the most unhappy young people in their neighbourhood; no sunshine of heart was to be found at home and they sought it abroad, *consequently* they were often in bad company. If they required correction their parents lashed them with the tongue of abuse, and showered upon their tender heads the most disgraceful epithets, so that the little creatures often wished themselves in their graves. At other times their parents would relent at their severity and unkindness, and indulge the children in every idle and dangerous wish. Thus they were either without any joy, or feeding like the pelican on their own heart's blood.

But Mrs. Norton was the very antipodes to Mr. and Mrs. Benton—honey flowed for ever from her tongue: every thing her children did, however bad, she made excuses for, and let them have their own way on all occasions. The consequences were they had no *respect* for their parents, and no esteem for one another. They roved about like "the wild asses' colt:" their tempers were unrestrained and they were torments to themselves, to each other, and to their mother.

And thus also was Mary —— suffered to grow up by her injudicious parents. She had naturally a high spirit, a violent temper; and not being controlled in her childhood, it "strengthened with her strength and grew with her growth" until she become so domineering and furious, that her husband and parents could seldom obtain a peaceable word from her, and at last she was destroyed by it. She became insane from the violence of her ungoverned temper which could not brook the least opposition; and is now an inhabitant in "the Pennsylvania Lunatic Hospital."

The family of Mr. and Mrs. Cleveland were educated under wholesome discipline. The parents agreed together, (as parents always should,) how they would govern their children, and then acted with decision and tenderness towards them. They taught them with the first dawn of reason to check their tempers, to yield implicit obedience to their parents, and although those parents denied their wishes many times, yet they must believe it was for their happiness. They gave them the Bible as their guide, they *heard* them read a portion of it *every day:* and they appealed to the consciences of their children as they grew older, and thus made them look for direction in duty, more to their heavenly Father, and his vicegerent in their breasts, than to what others did, or what self wished. Nay, self was the first to be denied and humbled; the last to be gratified and exalted. They told their children that "childhood and youth, like the fiery steed, *must* be held in with bit and bridle;" must be restrained in their tempers, inclinations and passions, that they might become wise, steady, and virtuous. With a firm hand Mr. and Mrs. Cleveland held the reins of family government; and with an affectionate manner and gentle voice they commanded that obedience, which soon from habit their chidren yielded with cheerfulness and pleasure. And never were parents more beloved and respected. To this day their sons and daughters love to speak of their parents' family discipline "how light and easy sat the yoke we wore, though it suffered us not to turn to the right or to the left, but kept us straight forward in the path of duty towards our God, our neighbour, and ourselves. And we feel that it was good we were reined in with bit and bridle in the days of our youth, by the hand of parental kindness."

For the Episcopal Recorder.

SCHOLARSHIPS ON DR. BEDELL'S PLAN.

The following letters will inform our readers of the addition of seven new Scholarships to the number already announced:

PHILADELPHIA, Feb 27, 1833.

Dear Sir:—In answer to your inquiry for the present amount of our efforts in the cause of education for the ministry, I have to inform you, that I have already obtained for your Society in St. Paul's Church, *six* scholarships of *seventy-five dollars* a year each. I hope this will be but the beginning of the good work, and that we shall be able to increase the number, when the school at China Retreat goes into full operation. With ardent desire for your success, I am your friend and brother, STEPHEN H. TYNG.

Rev. G. W. RIDGELY, Cor. Sec.
and Gen. Agent of the Epis. Ed. Soc.

WEST WHITELAND, Pa. Feb. 28th, 1833.

Rev. and dear Brother:—Your fraternal letter was duly received, and I most heartily respond to the sentiments it contained. I am rejoiced to see the friends of our beloved Zion coming up with so much promptness to the cause of the Gospel. It augurs well for the future welfare of true religion. Our Church has too long remained in the back ground, in regard to one most important and interesting branch of Christian duty—I mean the education of indigent, but pious young men for the Gospel ministry. It is a well-known fact, that there are many young men in our communion, who, if they had the means and the assistance necessary, would be brilliant and shining ornaments in the Church of Christ; but owing to a want of these, they are left to struggle on against adversity, and at last to turn away in sorrow from the object of their desires. If young men of the character alluded to, can be brought out into the ministry, the good which they, under the blessing of God, may be the means of accomplishing, will be incalculable. To the Education Society, of which you are the official organ, the eyes of many of the pious of our Church are now directed, and to this many of the waste places of our Zion are anxiously turned. Shall we permit them to look in vain? Shall we permit them to be disappointed, and with tearful eyes unite themselves with some other denomination of Christians? Not as long, I trust, as there is wealth and piety in the bosom of the Church.

I rejoice to believe that a brighter day is rising upon us. We have much land to possess at home and abroad. Many are the cries for help, and loud the calls for some one of the favoured "heralds of the cross," to break the bread of life to the starving and destitute. And how can these calls be answered? By training up, and sending forth, young men into the ministry. By giving up a small portion of our means, and there will be no lack of young men, upon whom they can be worthily bestowed.

You know, my dear brother, that I have watched your important Society with growing interest. I am rejoiced to see that it has greatly prospered, and humbly add my most hearty prayer to the many which have ascended higher than the skies, that God may still make the cause his own.

In addition to my prayers, I am desirous of adding something more *substantial.* I have concluded to follow in the track of some of my brethren, and shall therefore take a Scholarship after the plan recommended by Dr. Bedell. Should Providence spare me life and health, I shall continue it as long as he affords me the means to do so.

Having always been an admirer of the character and writings of Daniel Wilson, D. D. now Bishop of Calcutta, you may call it, if you please, the Bishop Wilson Scholarship. And may God add it his blessing, and send from it into the Church another Wilson to watch over the interests of a heathen world. May the Lord bless you and your Society, and may you find grace and favour in his eyes to prosper.

In bonds of Christian sentiment and affection, I remain, your friend and brother, CYRUS H. JACOBS.

Rev. G. W. RIDGELY, Gen. Agent
and Cor. Sec. of the Epis. Ed. Soc.

For the Episcopal Recorder.

MISSIONARY ACTIVITY.

Mr. Editor:—The following statement is taken from the Biblical Repertory of January, 1832. If it be asked, why do not the missionary operations of the Episcopal Church present something like similar results, the answer I apprehend may be two-fold. 1st. The business of domestic missions is too much engrossed by diocesan societies, which exhaust all their charity upon their own territorial limits, and leave the feebler dioceses and distant west to take care of themselves. 2d. The cause of ministerial education has been almost totally neglected, except so far as it has been imprisoned within particular districts of the Church, by the same sort of diocesan circumvallation. Oh who is there that does not long for the shades of the evening to descend upon our sectional predilections and local partialities, and ardently desire that *enlarged* benevolence, which, giving only a proportionate share of its bounty to objects immediately at hand, ranges the land in all the length and breadth of it, and looks abroad over the world! R.

"From the Report of the Home Missionary Society we learn, that the number of missionaries and agents employed by the Society the last year, was *four hundred and sixty-three,* and the number of congregations and missionary districts aided in their support, *five hundred and seventy-seven.*

"From the Report of the Board of Missions of the General Assembly, it appears that the whole number of appointments and re-appointments of missionaries for the year preceding the date of the Report, *was three hundred and thirteen,* and the number of congregations and districts aided, more than *three hundred and fifty.*"

For the Episcopal Recorder.

INCONSISTENCY.

It is astonishing to observe how many parents, professedly Christian parents, seem to prefer the temporal to the spiritual interests of their children. No pains are counted too great to promote the former; scarcely any too little in regard to the latter. Though they know that their souls must exist in joy or sorrow long after yonder stars shall have faded and fled, yet they will not make them objects of as much attention as their perishing bodies. Let it be hinted to a parent, that under the rose of health which adorns the cheek of his child, the worm of disease was coiled; that consumption was about to fasten on her frame, and how attentive would he be to every suggestion which might lessen the danger. How carefully would he guard her from every exposure, and remove her if need be to a milder clime; where calmer breezes, and serener suns, and lovelier landscapes might woo the return of health. Would he do as much for the soul of his child?

Let it be but breathed that vice might one day tarnish the fair fame of that child, who now moves in the high places of virtue and innocence; that this fair morning might be overcast with the dark shadows of guilt; and how deep and painful the solicitude it would awaken! how would every influence be thrown around to save her in this world's estimation! That child is exposed to influences which will lead to a far deeper degradation, and to a far more awful companionship: not of those over whom law and society exercise some restraint, but of "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

And yet with this solemn and painful truth before them, many will encourage their children in thoughtlessness and dissipation; and many more neglect to use, in earnestness and perseverance, the means of their conversion! A. R. N.

EPISCOPAL RECORDER.

PHILADELPHIA, MARCH 9, 1833.

The West.—We presume there are few of our readers who are indifferent to the religious improvement of our western states, few who do not perceive at a glance the importance of rendering them prompt and efficient aid in establishing and extending the institutions of religion. Our brethren of other denominations have long been actively engaged in this interesting field of labour, knowing that the seed sown by them now, will be the germ of rich and abundant harvests in years to come. They are endeavouring to impress upon our younger confederates and our infant settlements, the character which is to "grow with their growth, and strengthen with their strength." Their missionaries are traversing the valley of the Mississippi, and endeavouring to rouse its population to a suitable interest in the Gospel of Christ. Their colleges for Theological instruction, liberally endowed by the aid of the eastern states, are training up candidates for the ministry, who are to instruct their brethren in the truths of religion, when the foreign supply of ministerial help shall cease and be no longer needed.

If then Episcopalians wish to do *their* duty, now is the favourable season for their exertions. They cannot, we know, to any great extent, send missionaries to the West—the number of our clergy is so small, that no hope of accomplishing much good by this means can be entertained. The most effectual method of affording aid, is that pointed out by Bishop McIlvaine in the important series of letters which we have been permitted recently to publish. He announces a plan of usefulness, which, no doubt, many of our brethren will consider it a privilege to co-operate in, to the extent of their ability. What it is, or what are its peculiar claims, we need not say; the letters just referred to, (of which we publish the last to-day,) cannot have failed to attract the attention of our readers, and to add a word to them would be superfluous.

Episcopal Education Society.—It will be seen from the letters published in another part of our paper, that the Society continues to receive many and valuable assurances of aid in the prosecution of its important objects. It will be observed, that most of the scholarships have been formed in this city or its vicinity, and a large proportion of them *by the clergy.* We attribute these circumstances to the fact, that the plans of the Society has not as yet been made known to any great extent throughout the Church.

The report prepared for the anniversary meeting, (of which we shall give an account next week,) will no doubt furnish the friends of the Society with all the information which they may need on the subject. We hope soon to see a more extended and general co-operation in the great object which it has in view.

Our next Volume.—The present moment affords our friends a favourable opportunity for exertions in behalf of the Recorder. It will be desirable to those who intend subscribing to commence their subscriptions with the new volume, and that we should know how many such will require a supply, and be able to regulate our issues accordingly.

Are there not many who feel interested in the circulation of the Recorder, as an important instrument of good to the Church, who have yet done little or nothing to increase the number of its readers? If we address any such, we would respectfully but earnestly ask them to take the subject into consideration, and do without delay that which appears to them desirable and practicable. The support of our paper and the success of the great objects to which it is devoted, depend upon the co-operation of *many individuals;* let each one do what he can and all will be well.

Those of our subscribers who are indebted for the present or the preceding volumes of the Recorder, will confer an important favour upon us by the payment of their subscriptions at an early period. The attention of agents to our affairs is solicited at the present period, that our accounts may be arranged as accurately as possible on the commencement of the next volume. They are particularly requested to remit any amounts on hand, and to inform us (if not previously done) of all the subscriptions paid into their hands.

St. Ann's Church, Brooklyn.—We inadvertently omitted noticing last week the call of the Rev. B. C. CUTLER, late Missionary of the Episcopal City Mission, to this Church, as the successor of Bishop McIlvaine. Mr. Cutler has accepted the call, and will enter upon his new and important charge in May.

Missionary Intelligence.

From the Missionary Record.

FLORIDA.

From the Report of the Rev. Mr. BRAGG, officiating at Tallahassee and places adjacent.

"*December* 22.—Regarding my Missionary engagement with the Society as closed on the 12th inst., I might have prepared, and forwarded my fourth and last report at that date. Desirous, however, of noticing the administration of the Holy Communion in Tallahassee, on the third Sunday in Advent, I have delayed my communication until the present period.

"On last Lord's day, nearly all the communicants of the Protestant Episcopal Church, residing within 15 miles of this place, were assembled to partake of the Supper of our Lord, in obedience to His command—"Do this in remembrance of me." The occasion was one of deep solemnity, rendered more than usually interesting by the accession of six new members, four of whom are heads of families. Another person (a member of the Vestry, who has recently become pious,) would have united with us, if he had not been providentially detained in the country.

"With humble gratitude to the Great Head of the Church, I proceed to state, that this station bears a more encouraging aspect than at any former period, since my acquaintance with it. Although no edifice has yet been erected for Episcopal worship, still there is a *deeper interest manifested, both in reference to providing accommodations for Divine Service, and the continued ministration of our Church.* A considerable sum has been subscribed for the erection of a suitable house for public worship, in St. John's parish, Tallahassee; and there is a probability of the amount being further increased. The Vestry seem resolved to follow up the measure adopted—of *depending on efforts at home*—rather than contributions abroad. Expecting, nevertheless, the assistance which has been pledged by the Domestic and Foreign Missionary Society, and by a few individual circumstances, of such a character as it may not be expedient to detail—have disposed our Episcopal friends to delay the erection of buildings for public worship, in the two neighbourhoods of New Virginia and Jefferson county—included within the sphere of my missionary labours. Several families in each of them, express a strong desire for the continued services of a missionary.

"*Quincy,* (as has been heretofore mentioned,) a small, but neat and flourishing village in Gadsden county, has undoubted claims to a connexion with this station. I intend visiting it again, on my way to Georgia, and administering the sacrament of the Lord's Supper to a few members of the Church, who have long been excluded from its privileges, if suitable arrangements can be made for that purpose. On to-morrow, my last service will be held at Tallahassee, previous to my final departure, and on the Sunday following, at Quincy.

"I would here state, that in *all my congregations in the country, as well as among the citizens of this town,* I have been received and entertained with a degree of kindness and hospitality, which can neither be requited nor forgotten.

"The efforts of the 'Female Missionary Association of Middle Florida, auxiliary to the Domestic and Foreign Missionary Society,' &c. have surpassed my expectations. Through their instrumentality, the sum of *one hundred dollars* will be raised, by subscriptions and donations, to be exclusively appropriated to the support of an Episcopal Missionary, within Middle Florida, for the ensuing year."

GREEK MISSION.

No very recent intelligence has been received from the Missionaries. The following interesting extracts are from a letter from Athens in the Missionary Record, date not mentioned.

"We were constantly devising plans for becoming useful, and found among the objects of our care those who were born in various stations of life, all reduced to one common level by the calamities of their country. We wished to teach them to read and sew well; to qualify some as servants, others as seamstresses, that they might earn a livelihood. At the same time, we urged on them, 'to be able to read the Gospel' was the greatest blessing we could confer on them. Many of the families had once been in opulent circumstances—in Oriental opulence. We listened to the tales of fathers, husbands, sons, and brothers murdered, interrupted by tears of agony at the recital of their sufferings. We hoped that the education these children would receive from us, might enable them to support their bereaved parents, and the miserable ruin which now scarcely sheltered them from the heats of summer and the cold blasts of winter, might be made to smile with happiness through the industrious exertions of an affectionate daughter. After teaching every thing *really necessary,* we thought we might venture to teach some of them such branches of ornamental needlework as is used in adorning the garments of the rich in eastern countries. Some of the articles thus wrought might be disposed of to strangers and opulent citizens, when this place shall be the metropolis of the country, which event is expected to take place. In this view, I felt glad that I had written for those trifles, determining, by a judicious use of them, in some way to benefit those whom we must pity, and whom it will be most difficult to relieve. They might thus do something for their own support, without engaging in menial offices, for which their appearance indicated them to be unfit. We did not suppose that relief thus afforded to a heart-broken parent would be less acceptable to Him, who has wisely ordained different estates of man, because it was drawn from the superfluities of *those who have,* to provide bread for those *who have not.* Neither did we think that the command, 'honour thy father and mother' would be less effectual, if we enabled them to show by their acts, that our lessons have not been taught in vain. Teaching fine needlework, as an inducement to draw pupils to our school, is an expedient that we should disdain to make use of. Those who have applied to us for *this alone* have been at once refused. A very rich lady (of Constantinople) one day visited our school, and having examined some very neat specimens of plain sewing, asked whether I could work lace and muslin. Being answered yes, she inquired whether her daughter, 16 years old, could be instructed. I asked if she could read, and was answered no, and that she was too old to think of learning her letters. I replied that I considered the ability to read the Gospel, the greatest advantage a woman can possess, and that none were received into the school, but such as were willing to be taught this first. The motto of our school, which is written in conspicuous characters, is, 'Prefer the useful to the ornamental.' It was also desirous to win our pupils from the sin of idleness (for time is shamefully wasted by all classes in these countries;) and the way to do this would be to convince each one of the value of constant employment. * * *

"While some things of this kind have been attended to, that part of duty which appertains to the preaching of the Gospel, has not been neglected. First by actions. We have visited the fatherless and widow in their affliction. We have endeavoured (so far as our private means would allow) to clothe the naked and to feed the hungry. The blessings of the sick, the *bereaved,* and the helpless, have been poured upon us. We have heard them say, 'truly they are Christians like ourselves, for they feel for our sorrows.'

"The preaching of the Gospel *literally* we find indeed more difficult, for our instructions must be conveyed in Greek, you will recollect, and cannot be in English. This difficulty constantly diminishes. We read and explain the Gospel daily to our servants, &c. They are assembled at 8 o'clock every evening, and sit round our table in the little apartment which I call my parlour, each with a copy of the Greek Testament, and read in course two verses. Mr. H. explains as we go on. Questions are mutually asked, and an animating and interesting conversation ensues, in which each bears a part as among friends, on a common footing. Oh! how many interesting truths are thus brought even to our own minds; and it is impossible to give you an idea of the eager interest which these poor ignorant souls take in these *practical evening lessons.* We have under our roof at present, seven persons, ourselves included, one only of whom is, strictly speaking, a servant.

"At our schools, the minds of our pupils are daily led to Him who made Heaven and earth; and the details previously given will show how far religious instruction is interwoven with all our school duties. In all our journeyings, we have endeavoured to bring before our companions the precepts and promises of the Gospel. We distribute tracts, and read them to our fellow travellers; distribute and read, and explain the Testament. It has been read and explained to many a group of attentive seamen, in the voyages which the brethren have been compelled to make. In fine, taking its great Author for our witness, I think I can say that it is the Alpha and the Omega of our thoughts, the beginning and ending of all our actions."

Intelligence.

All Souls' Church, Philadelphia.—We take pleasure in copying from the American Sentinel, the following communication respecting the new Church which has been organized by the zealous efforts of the Rev. Mr. Piggot. We trust that they will be attended with full success.

Messrs. Editors:—I cannot avoid the expression of an opinion, through the medium of your paper, in favour of the plan on which an Episcopal congregation has been recently established in this city. It is upon the principle of free contributions, according to the individual circumstances of its members, each of whom have equal congregational rights and privileges, without reference to the amount contributed. Such a system obviates entirely the necessity for "free Churches," and places all the members of the congregation on a footing of perfect equality, however prosperous or adverse their circumstances may be. It is, therefore, peculiarly republican in its character, and coincides with the spirit and genius of our free institutions.

The advantages of a Church established on this principle, over the mode usually adopted, hardly requires an argument in its support. From many edifices of public worship, the great mass of the community are driven, in consequence of the high rates of pew-rents, and not unfrequently, the large amount required, in the first instance, for the *purchase* of a pew. The consequence is, that the poor are almost wholly excluded from our places of religious worship, owing to their inability to comply with the terms on which membership can be obtained. To send them to a "free Church" is revolting to their feelings, and draws a line of separation in religious matters between them and their more wealthy fellow-citizens, which they esteem as humiliating in its nature, and against the perfect law of that Being in whose eye all are viewed as equal. Their worldly condition is in other respects sufficiently humble, without invidious distinctions being made in their religious standing. In this particular, at least, they should be placed on the footing of equality with their more prosperous neighbours, and that without a reference to their pecuniary circumstances.

Even in matters of a purely temporal nature, the bad effects of dividing the rich from the poor is in many respects apparent. Take, for example, our free schools, obviously intended for the children of the needy and necessitous. Many, it is known, refuse to avail themselves of the advantages of such an education, rather than submit to the alternative of tacitly admitting their condition, by sending their offspring to the schools. It is not so in the New England states, where each town and parish is obliged by law to maintain an English school a considerable portion of the year, which is under the superintendence of the public authorities, and to which the poorest children in the county have ready access. To them the rich and the needy equally resort—are taught by the same preceptors and imbibe the same principles. Its tendency is to elevate the condition of the necessitous, to place them in some respects on a footing with their more opulent neighbours, and at the same time, give an inducement to perseverance and effort that would otherwise be unfelt.

The benefits resulting from such a system of instruction, have been so astonishing, that the late Chief Justice Reeve, of Connecticut, has declared, as the result of his experience, that during twenty-seven years in which he was engaged in extensive practice of the law, he never found but one person that could not write. Why, then, we would ask, would not similar beneficial results follow from the erection of Churches on the principle of free contributions? The case of poor schools is precisely analagous to that of poor Churches, and demonstrates that if the poor and the rich are brought together in congregations, important advantages may reasonably be expected to follow. All are enabled to have a preached Gospel, and a stated place of public worship on terms suitable to their individual circumstances in life. Each member contributes just what he can reasonably afford, and is placed in a position of perfect equality, so far as his religious standing is concerned, with those who contribute the largest possible sum.

Such a plan as has just been described, has been resorted to in the formation of the New Episcopal congregation of "All Souls," the members of which now meet in the saloon of the Adelphi building, under the pastoral charge of the Rev. Mr. Piggot. Their object is to erect a Church, in which sittings can be obtained and congregational membership be secured by any voluntary contribution whatever, either weekly, quarterly or annually, according to the ability and convenience of the contributors. It is also contemplated to attach to this Church a burial ground free for the members of the congregation, and in which strangers may be interred at the lowest possible rates.

Z.

Commentaries suited to Occasions of Ordination, by William White, D. D., are advertised as in press, by Messrs. Swords, Stanford & Co., of this city. The work has the following recommendation from the Bishops of our Church.

The Right Rev. Bishop White having, on application made to him, given his assent to the wish of some of his brethren expressed to him, that a new edition should be made of his "Commentary on the Questions and Answers in the Offices for the Ordination of Deacons and Priests," we do earnestly recommend such an edition of that work to the patronage of all the clergy and members generally of the Church.

Alex. V. Griswold, William Meade,
N. Bowen, Wm. M. Stone,
T. C. Brownell, Benj. T. Onderdonk,
H. U. Onderdonk, Levi S. Ives.

New-York, October, 1832.

The name of the venerable and learned author would, alone, be its sufficient recommendation to an American Episcopalian. Price $1.—*Churchman.*

Clerical Changes.—The Rev. Thomas Meachem, Deacon, has been appointed to the Missionary Station at Hunt's Hollow, Alleghany county, extending his services also to Mount Morris, Livingston county.

The Rev. Richard Salmon has removed from Watertown, Jefferson county, and become the minister of the Apostolic Church, Geddes, officiating also at Salina, Onondaga county.

The Rev. Lot Jones, from Massachusetts, has canonically removed to this Diocese, and become a missionary in the employ of the New-York Protestant Episcopal City Mission Society, with the special charge of the Church of the Epiphany.—*Ib.*

Protestant Episcopal Pulpit.—The January number of this work is at length before us. The delay is abundantly compensated by the beautiful engraving for which it has been detained. The venerable head of our patriarch has never been so truly, so touchingly portrayed as in this masterly copy of Sully's happy effort. The placid, benignant mouth, the meek eye, the noble forehead, the thin silvery locks which we have so often loved to look upon, are all there. The quiet affectionate dignity of the original, which more than any thing we have seen, embodies out to us the Apostle John, as history tells of him when he sat in the chair to which age had bound him (therein, thank God, unlike the type) and taught the faithful, as his little children, to love one another—that same majesty of charity is all in the portrait. Few Episcopalians who may have the opportunity of seeing it, will be content without possessing the worthy memorial of one, to whom, under God, our Church owes so much.

The sermons in this number of the Pulpit are by Bishops White and H. U. Onderdonk; that of the former from Psalm xxiii. 4, on the Contemplation of Death; that of the latter, from 1 Cor. xiii. 13, on Charity; both worthy of their authors, which to say is praise enough.

The wrapper of the Pulpit contains warm recommendations of the work from several of the Bishops and distinguished clergy of our Church, and from the Bishop of Nova Scotia and Archdeacon of Newfoundland. We were much struck with the kindness of feeling and beauty of expression, in the following paragraph of the letter of Bishop Inglis.

"The respect and affection which I bear toward the eminent Bishops and clergy of the Protestant Episcopal Church in the United States, bespeak my regard for the '*Protestant Episcopal Pulpit.*' I feel a pride in their talents, their attainments, their exemplary piety, and their ardent zeal; and never think of them without a brother's love, and a brother's prayers, for blessings on their labours."—*Churchman.*

Pastoral Letter of the House of Bishops.—The Christian Intelligencer, a religious paper patronized by the members of the Dutch Reformed Church, thus speaks of this important and valuable address:

We have read with peculiar satisfaction this able document. We heartily rejoice that this respectable family of the Lord Jesus Christ have spoken so decidedly and discreetly on subjects which regard "the relations in which they stand to the civil government of our country, to professing Christians of other denominations, and to the world at large."

We exceedingly regret the attempts of some to exhibit the Episcopal Church as exclusive in her views and conduct. She only does what every other Church should do, attend to her own family, and mind her own business. She does not, like some other ecclesiastical families, stretch her bosom as if it were composed of Indian rubber, to take in the unwary of other denominations, and like that elastic gum, suffer herself to become contracted to her original dimensions, and squeeze those who have come within her pale to her own peculiar views and operations.

We rejoice that she has spoken so decidedly and Scripturally concerning the only relation that can exist betwixt Church and State, especially in this country. The article is of some length, but the perusal of it will amply repay any one for his trouble. It speaks our sentiments, and we believe those of the Dutch Church generally.

We therefore cheerfully insert the whole of it, and we shall call the attention of our readers to the remainder of this instructive paper in our next.

State Temperance Society.—The Pennsylvania State Temperance Society, held its annual meeting in the Fifth Presbyterian Church, on the evening of the 26th February, 1833. Roberts Vaux, Esq., President, in the chair. The Young Men's Temperance Society, of the city and county of Philadelphia, and delegates from the ward auxiliary societies, were also present.

The Annual Report of the Board of Managers, exhibiting the most gratifying intelligence of the rapid progress of the temperance reform, was read by Isaac S. Loyd, Esq., and on motion of the Rev. Mr. Winchester, it was accepted and ordered to be published.

The Rev. Mr. Cushman presented the following resolution:

Resolved, That this society regard the establishment of societies in the different wards of this city as one of the most effectual means of securing a total abandonment, by the entire community, of the use and traffic of ardent spirits.

The Rev. Mr. Holditch and Samuel Rush, Esq., addressed the meeting in a highly interesting and appropriate manner, and the exercises of the evening were closed by Dr. Elder, of Juniata county, in an impressive and eloquent address on the necessity and importance of sending an agent amongst the German population of the state.

The following resolution was presented by Vincent Bradford, Esq.

Resolved, That the Delegates from each ward society, be instructed to call a meeting of the Board of Managers of their respective associations as early as practicable during the present week, to take into consideration the recommendation contained in the report of this society for extending the circulation of the Pennsylvania Advocate.

The foregoing resolutions were ably and eloquently supported by the gentlemen who proposed them.

The society were favoured by the attendance of a large concourse of their fellow-citizens, who manifested throughout the deepest interest in the proceedings of the meeting, which continued nearly three hours.

David M'Clure,
Recording Secretary.

The following Officers and Managers were elected for the current year:

President—Roberts Vaux.

Vice-Presidents—John Goodman, Dr. L. P. Gebhard, Rev. M. M. Carll, James Gray.

Corresponding Secretary—Isaac S. Loyd.

Recording Secretary—David M'Clure.

Treasurer—John Widdifield.

Managers—Thomas Watson, Dr. John D. Thomas, Dr. George H. Burgin, Dr. John Bell, Rev. N. Dodge, Mathew Carey, John C. Pechin, Job R. Tyson, Dr. George Clingle, David Weatherly, Dr. John M. Keagy, Henry Cressman, C. S. Longstreth, Benjamin N. Lewis, James M. Kennedy, Benjamin Naglee, James M. Linnard, Rev. J. C. Sears, Rev. George Boyd, John Clarke, Matthew Newkirk, Abraham Hillyard, Hartt Grandom, Dr. M. Anderson, Dr. D. F. Condie, Robert S. Clark, Dr. Chas. F. Matlack, Robert Earp, John C. Capp, Dr. E. Walton, Leonard Jewell, Henry Bird, V. L. Bradford, Thomas Bowman, John Sloan, Thomas Booth.

The Temperance Meeting in New-York.—We subjoin a brief sketch of the proceedings of the simultaneous Temperance meeting, held on Tuesday evening.

After the Address of the President, and Report by the Secretary were read, several resolutions were moved, seconded and passed by the meeting. Their general tenor was declaratory of the signal benefits that had been achieved by the agency of Temperance Societies—of confidence in the happy results to flow from continued exertions—and the high anticipations entertained of future blessings to redound to the great family of man by total abstinence from the use and traffic in ardent spirits. These resolutions were illustrated and enforced with great eloquence and power by the Rev. Spencer H. Cone, Rev. Mr. Eastburn, Rev. Cyrus Mason, Professor Durbin, Rev. Mr. Jackson, Hugh Maxwell, Esq., and Rev. Dr. Cox.

Many facts illustrative of the benign effects that had resulted from the temperance efforts were related, particularly by the Rev. Mr. Mason and Professor Durbin. They alluded to occurrences showing the revolution of public opinion, and its effective agency in carrying on the work. Mr. Mason stated, that when President Humphreys preached his first sermon at Pittsfield, Massachusetts, enjoining total abstinence upon professing Christians, it was received with as much astonishment and trepidation as the charge of a well-directed fowling piece among a flock of pigeons. So great was the excitement and opposition to his doctrine, that it required all his firmness and self-possession to sustain himself in the position he had assumed. But he was fixed in his purpose to support the cause of truth, and the truth of the cause supported *him.* Thus it has been in every great undertaking. The germ is planted in a narrow enclosure—soon overshoots the wall—and ere long spreads its sheltering arms for the protection of the great family of man. Thus it was in the outset of the operations for the suppression of slavery. The commencement was inauspicious. The means were limited, and the individuals who undertook it were few in number. He was even himself a skeptic, at first—but he found it to be a self-moving principle—gathering strength and momentum as it advanced—and now gave hopeful promise of redeeming the whole world from bondage—save only from the bonds of peace, love, and Christian fellowship.

An incident peculiarly connected with the subject for which the meeting was assembled, was also related by Mr. Mason. He alluded to a fact within his personal observation. He had examined the books of the Ladies' Society, established in this city for the relief of poor widows with small children, and the startling fact was developed, by that inspection, that there were to be found upon those books, the names of 150 widows who had intemperate husbands, who died here of the cholera, and who had children born since that period. Thus were 150 infants left, by intemperance, to the cold charity of the world in a premature orphanage.

Professor Durbin also, who spoke with great acceptance to the audience, related a number of striking facts evincive of public opinion in imposing those moral restraints which give efficacy to the temperance cause.

The Rev. Mr. Jackson, recently from Alexandria, excited great attention. He spoke with eloquence and force, and his observations were peculiarly distinguished for the elegance and beauty of style in which they were expressed.

Mr. Maxwell made an eloquent speech on the occasion, in which he alluded to the inconsistency of preachers of the Gospel dispensing its truths, and at the same time disseminating a poison for the destruction of mankind. The diffusion of the temperance principle would have a mighty influence in spreading the Gospel throughout the world, and in carrying its precepts even into the dark regions of Africa. But to secure reform abroad, it was requisite not to overlook it at home; and a moral reform in the political government of the country was of the highest necessity for the general welfare. He alluded to the energy and power of the state and city of New-York, especially in public improvements. They could accomplish almost any thing they wished. The construction of canals—the levelling of hills—the establishment of humane, benevolent and philosophical institutions were proofs of its potency. The State of New-York has done more for common school education than any other place in the world. There were now about 800,000 persons in this state in the enjoyment of the elements of instruction in our public schools. This presented the proportion of one to three of our whole population, whilst in Scotland, which boasts so much of the moral condition of its people, the proportion is but as one to ten, and in England as one to fifteen. But there was much difficulty, he said, in doing any thing effectual whilst intemperance is patronized politically by our magistrates and civil authorities. We have 3000 licensed dram-shops in this city; and how could it be expected that family instruction and exhortation would be available, when dram-shops, authorized by the city legislature and magistracy, occupy three thousand corners of our streets? If a servant is sent to a grocery for a loaf of bread—he there sees the dealer, who gives him the loaf with one hand, administering poison to some other customer with the other—and all this *according to law!* Mr. M. inveighed against this evil with great force of eloquence, and concluded with a splendid peroration.

At the close of the meeting, a collection was taken up in aid of the operations of the Society, and to defray its necessary expenses, but its amount we did not learn.

TEMPERANCE MEETING AT WASHINGTON.

Washington, Feb. 27, 1833.

Gentlemen:—The meeting held in the Capitol, on Sunday evening last, to aid the cause of Temperance, though less numerous than had been expected, (owing to a sudden unfavourable change in the weather,) was highly interesting, and the report of it, which will be given to the public, will doubtless make a deep impression on the American people. Governor Cass presided, and the Hon. John Blair, of Tennessee, was chosen secretary. The Rev. Mr. Hammet, chaplain to Congress, implored the Divine blessing.

The address of Gov. Cass was written with care, and exhibited much beauty and propriety of illustration and force of argument. It indicated a firm belief in the truth and value of our holy religion, and a deep conviction of the importance of extending its influence. There was in fact more of the spirit and love of evangelical morality than I had been prepared to expect. The duty of strict temperance was urged by many powerful considerations connected with social virtue, intellectual culture, and public honour and usefulness.

Dr. Edwards, Secretary of the American Temperance Society, spoke for a few minutes with much power and effect. He said a great change, spoken of not only in this country but in Europe, had been effected by means of Temperance Societies, and that this change had a peculiar aspect towards free institutions. In this country one and a half millions of men have ceased to use ardent spirits as a drink, fifteen hundred persons have ceased to make, and four or five thousand have ceased to sell this article—six hundred vessels now cross the ocean and do not carry with them this poison. An old sea captain had observed, that every shipwreck he had suffered had been in consequence of the intemperance of his sailors. The Secretary of the Navy, well denominates the allowance of ardent spirits the allowance of a daily poison. It should be known that 5,000 drunkards have become sober men, and how? by the influence of example. It was through the influence of example alone that drunkards could be reformed. Dr. Edwards also stated that 100,000 men were embodied in Temperance Societies in England.

The Hon. Mr. Cook, of Ohio, moved a resolution, expressing the opinion of the meeting, "that the manufacture and sale of ardent spirits was injurious to the public welfare, and ought to be discouraged," and enforced the sentiment of the Resolution in a very animated manner and by numerous weighty considerations. Would we arrest the evils of intemperance, we must dry up its source. If all would condemn the man who should inflict a fatal wound upon his neighbour, should not those be condemned who created and sent abroad a poison, destructive to thousands, ruinous not only to the body but to the soul, not only for time but for eternity?

The Hon. Lewis Condict insisted upon the propriety of adopting legislation to diminish the sales of ardent spirits, by imposing heavy duties upon them, and said that he should deem some measures for the promotion of temperance far more important than the construction of rail-roads, canals, or other works of internal improvement.

Mr. Frelinghuysen spoke with his usual eloquence, but the lateness of the hour prevented my hearing the whole of it. The other gentlemen (the Hon. Mr. Briggs, Hon. Mr. Stewart, Hon. Mr. Wilkins, Hon. Mr. Reed, and Hon. Mr. Tipton,) who addressed the meeting, said much which will not soon be forgotten. Near the close of the meeting, the Hon. Mr. Grundy proposed that a subscription should be opened to obtain the necessary means of publishing the proceedings of the meeting, and such means were secured. We may expect the influence of this meeting to be widely extended, and of vast utility. Yours, &c.

[*N. Y. Obs.*

Concert of Prayer for Colleges.—Thursday, being the last Thursday in February, was observed, we understand, in several of the Churches in this city, as a day of prayer for our Colleges. In the University, the usual academic exercises were intermitted, and at 9 o'clock the Chancellor and professors met with the students, and were engaged in appropriate religious services until 10, at which hour they adjourned for the purpose of uniting with other citizens in similar services in the Lecture-room of Clinton Hall, now used as the Chapel of the University. Prayers were offered by Bishop McIlvaine, Rev. Dr. McMurray, and the Rev. Mr. Maclay, and addresses delivered by Rev. Dr. Milnor, Rev. Mr. Breckenridge, and Rev. Dr. Cox. The exercises were very interesting throughout.—*Ibid.*

The American Quarterly Temperance Magazine, published by the Executive Committee of the New-York State Temperance Society.—We are indebted to the respected Chairman of the Executive Committee of the New-York State Temperance Society, C. C. Delavan, Esq., for a copy of the first number of this new and promising work for February, 1833.

We are happy to find that the combined effort to break down the cause of drunkenness, and to prevent its spread among the coming generations, is obtaining that favour with men which it doubtless had all along with the God of holiness and purity.

We are acquainted with the benevolence of the worthy Chairman of the Executive Committee, and the spirit of mildness and perseverance with which he is devoting his talents and liberality to the work of mercy and labour of love, and we most cheerfully recommend this Magazine to the attention and patronage of the Philanthropist who wishes to acquaint himself with the history, progress, and principles of one of the most practicably benevolent enterprises of the age. Thus he will become convinced not only of the benevolence, but also the great utility of the simple plan proposed by Temperance Societies.

This first number contains "A sufficient history of the origin, principles, objects, and progress of Temperance Societies in the United States of America; an inquiry into the causes which prevent the more rapid increase and spread of Temperance reform; Medical advice; Physical effects of the habitual use of intoxicating drinks; Universality of the Temperance reform; the manufacture and sale of ardent spirit; and other interesting matter connected with this all-important subject.

The Magazine contains nearly 100 pages—it is well printed, and on good paper—price $2 per annum.

[*Christian Intelligencer.*

Summary.

Bishop McIlvaine's Letters.—The Cincinnati Journal, in publishing one of Bishop McIlvaine's letters to Dr. Tyng from our paper, says: "[It] commends itself to the notice of all western Christians, no matter to what Protestant denomination they belong. Would to God, that we had thousands of such men as the evangelical writer of this epistle, now in our Valley. And we look forward with pleasure, to his active co-operation with his Christian brethren here, to put to flight the enemies of truth and righteousness, by skilfully wielding the sword of the Spirit.

In the suburbs of Philadelphia is the extensive glass factory of Dr. Dyott, at which ten thousand pounds of glass are made daily. The glass-blowers, together with the mechanics necessary in such an establishment, amount to at least three hundred, of which number two-thirds are boys. Their dwellings form the village of Dyottsville. The boys are mostly fed and lodged in a separate building. Every morning all the workmen assemble in the chapel, where prayer is offered by a minister and a hymn is sung. In the evening the boys are instructed by the minister in the common branches of education, and the school is closed with prayer and singing. This room is provided with a library for the use of the workmen. No ardent spirits are permitted to be used, and the whole population is remarkably cheerful and contented. So fond have the workmen become of sacred music, that they frequently join spontaneously in singing a hymn whilst at work.—*S. S. Journal.*

Infidelity in Ohio.—Some time since, the Infidels in Medina, the county town of Medina co. endeavoured to establish a mode of worship (forgive the expression) of some kind or other—at least they calculated to have their regular meetings—though I am very much puzzled to think what an *Infidel* would *worship.* They claimed (and who could resist the claim?) that they had as much right to the Court-house as any other body of men. Here they commenced their worship—or meetings—or Church—or what shall I call it?—I feel myself very much pressed for a word to express the incongruity.—They, of course, succeeded in obtaining the Court-house to meet in. There they *did* meet—*three* times! The third time too few assembled to keep each other in countenance, and the scheme was dropped.

[*Gambier Observer.*

Restitution.—The accompanying letter was received yesterday morning, (March 1) by a respectable house of this city, (anonymously) with a slip of paper enclosed, requesting it not to be made public. We should be sorry to add a single pang to that conscience which appears to have been awakened so completely to a sense of its duties: (but believing that the publishing of the letter, may urge others also to pursue a similar course, as well as the acknowledging the receipt of the sum enclosed, and to inform the penitent donor, that the five dollars have been appropriated as he desired,) will, it is conceived, justify the publishing, particularly as the writer is unknown, and no one suspected.—*U. S. Gazette.*

"February 23, 1833.

"Messrs. ——, "Some time having now expired since I fraudulently obtained from you an amount of money, the exact amount of which I do not recollect, but which I think can be made whole by the sum of fifteen dollars, I therefore remit you that amount with five dollars over, which I wish appropriated to the cause of Missionary services in the north-western part of the United States. By so doing, I hope to get relieved from that remorse attendant on a guilty conscience, and forgiveness from that God, who seeth all things, and watcheth over us to guard us from all evil. Pardon me, as I know you will, and believe me a penitent follower of Christ. Yours, &c."

In a school in the interior of Pennsylvania, one of the teachers is a man seventy years of age, who resides nearly three miles from the school. His grand-children are among the scholars.

[*S. S. Journal.*

For some days past the streets have been decorated with large papers posted up, containing in the broadest capitals an invitation to

"THE CHAMBER OF DEATH,
American Theatre—Bowery."

We suppose it is the title of a play. But when we consider how deadly a place the theatre is, we cannot help regarding it as a most striking title, and highly suitable to stand at the head of all play-bills. God says of those who form the principal attraction of theatres, "*Her house is the way to hell, going down to* THE CHAMBERS OF DEATH."—*N. Y. Evang.*

The Widow's Mite.—A committee of the Young Men's Bible Society of New-York, on a late visit to one of the islands in the harbour, witnessed the following incident:—An aged woman, poorly, but neatly clad, came up to Mr. Burnett, after the congregation was dismissed, and with eyes suffused with tears, shook his hands, and blessed him and God that he was again restored to them. She placed something in his hands, saying, as she did it, her countenance lightening into a smile, while her eyes were filled with tears, "I am poor, but there are many poorer than I am." After she had left us, he showed us the gift, which consisted of two half dollar pieces. "It is nearly a year," said he, "since she gave me a similar present, and such is her yearly custom. She is exceedingly poor, and sometimes gathers sticks around the island to kindle her fire with; yet, with all her poverty, she saves each year this little contribution, which she devotes to charitable uses. She deposits her mite in my hand, and leaves it to my discretion how to dispose of it."

Correspondents.—"We think," says the Churchman, "it is the British Magazine, in which the portion of the monthly number assigned to this class of contents is regularly headed."

'The Editor begs to remind his readers that he is not responsible for the opinions of his correspondents.'

We add with the Editor of the Churchman, "we find it very necessary to make the disclaimer, if not quite so regularly, almost as often and full as loudly."

The Executive Committee of the Pennsylvania State Temperance Society have ordered one thousand copies of the Temperance Recorder for one year, for gratuitous distribution among the people of that state.

Lotteries.—The excitement in Boston on the subject of Lotteries, is very great. There are said to be four hundred lottery dealers in that city, one hundred of whom have been indicted. The Attorney General has published a communication on the subject, in which he advances the position that severity of punishment is not so necessary as certainty; that the most important step in checking a crime is to make it susceptible of easy proof, and that as the law against lotteries is now framed, it is not easy to secure legal proof against those who violate it. The Governor seems to recommend imprisonment as well as fining. There is no doubt that a law of some sort will pass the legislature this session, calculated to put a final stop to the evil. All lotteries are to be abolished in New-York after the 31st of December next, and an effort is making to put them down in Pennsylvania.—*Taunton Whig.*

The London Standard, in noticing the late message of our President, commends "the grateful acknowledgment of the omnipotence of the Father of all mercies" with which it opens, and adds, "we have not been as much as our liberal contemporaries in the habit of referring to America for instruction; but in the State Paper before us we find much, beside the manly piety of its commencement, which we would seriously recommend to the attention of those, whether in or out of office, by whom the destinies of this empire are likely to be influenced."

The following statement from a London paper shows how far the "children of this world" will do for the accomplishment of an object which they have really at heart. When will Christians be as much in earnest for the promotion of objects which they deem of paramount importance?

A calculation has been made in the Paris advices that the expense of the army in Belgium was 75,000*l.* per diem, and that already the campaign has cost 2,000,000*l.* of which it is said Great Britian is to pay one-half share.

Rev. John Hatchard, A. M., Vicar of St. Andrew's, Plymouth, Eng.—We have repeatedly noticed the praiseworthy, benevolent, and truly Christian conduct practised by the Rev. J. Hatchard, towards the poor during the late awful and eventful period when the town was afflicted with the cholera morbus. He was, indeed, unceasing in his exertions; he visited the poor in the midst of their distress, affording them the consolations of our holy religion when on the couch of death; and at all times relieving the temporal necessities of their families. Next to the blessing of Divine Providence, it may be considered that the severity of the disease was mitigated by the attention and exertions of the Rev. Gentleman, and those humane and benevolent individuals who laboured with him.—*Plymouth Herald.*

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in the belief that the time predicted by their prophets has nearly arrived, in which they shall be restored to the possession of that country. The Jews generally are, we hear, watching the movements of the Egyptian army with great eagerness, in the belief that some arrangements will be made which will enable them to return to Judea; and this belief has led to actual associations in Poland.

[*London Morning Herald.*

At the close of one of his powerful discourses before the African Churches in this city, says a Baltimore paper, the Rev. Mr. Hewit was informed by a coloured man present, that he had abstained from the use of ardent spirits for more than twenty-five years, and had saved enough of grog money to purchase a library of books worth $400.

Valuable Invention.—Among the prizes awarded by the Paris Academy of Sciences, at their last sitting, was the following:—"To Israel Robinet, workman, for the substitution of the action of a machine for that of the human lungs, in glass blowing, 8,000 francs. By means of this valuable invention the health of the glass blower will, in future, be preserved, and the product of his manufacture greatly improved, both as regards accuracy of form and the capability of making articles of greater dimensions than was formerly possible."

The proselyting efforts of Roman Catholic Priests in Indiana, have been so vigorous and persevering, that the subject was made one of special consideration by the Presbyterian synod. At its last meeting this subject was referred to a committee, who, in their report, recommended that corresponding exertions should be made by the pastors and sessions to promote the diffusion of religious truth and intelligence, to counteract the insidious arts of the "Man of Sin."—If the Church sleep, or neglect this work, the enemy will sow tares.

According to the "Almanac of the Clergy of France," the number of the ecclesiastics in the Roman Catholic Church in that country, is 36,149; of candidates for holy orders in various seminaries, 44,254; of females of nunneries and other religious communities, 18,340.

Protestant Churches in France.—The Rev. J. Harbottle writes from Toulouse:

"What is called the Consistoire is composed of 24 members. By a law of Napoleon, made, I believe, in 1802, it is ordered that the members of this body shall be selected from among the most wealthy. This is determined by the amount of taxes paid. The object is, to furnish a sort of guaranty that the minister shall not make any trouble, or "turn the world upside down;" they being his bail and responsible for the consequences. On this guaranty, the government pay a certain salary. This body, composed, as it happens, of Socinians and Infidels, have the power of choosing or rejecting a minister; they manage all matters; the people have no influence in the government of the Church—this constitution prevents the possibility of Church discipline, and therefore they have none."—*Lond. New Sail. Magazine.*

The University of Munich at present contains 1,656 students, of whom 1,466 are natives of Bavaria, and 190 foreigners. Among the latter are two Brazilians, thirteen Greeks, seven Moldavians, and one from Cape-town.

Pompeii.—A most striking discovery has lately been made, no less than that of the long anticipated Port of Pompeii, with its vessels overthrown on their sides, and covered and preserved by the eruptive volcanic matter, which has thus anchored them for so many ages. About thirty masts have been found!

The Libraries in Germany exceed, it is said, in number and value, those of every other country. For instance, that of Vienna contains 300,000 volumes, Dresden 200,000, Munich 100,000 (chiefly supplied from the libraries of suppressed monasteries,) Breslaw 100,000, and Gottingen 200,000. According to one calculation, it is stated that 150 public libraries contain 3,132,000 printed books, independent of manuscripts, pamphlets, prints, &c.

☞ By request of the Managers of the Philadelphia Institute, a Sermon will be delivered on Sunday evening next, in the Church in Twelfth street, below Market, by the Rev. Dr. Wylie, to the Young Men of the Institute, at 7 o'clock. The Young Men of this city, generally, are invited to attend. The whole of the lower part of the Church will be reserved for them.

M. L. Bevan,
Samuel Richards,
Matthew Newkirk,
Robert Earp,
Arthur G. Coffin,
L. P. Gebhard, M. D.
Committee.

March 8.

"MISSIONARY RECORD."

The Secretaries of Associations, in this city, auxiliary to the Domestic and Foreign Missionary Society, are requested to forward to the Secretary of the Parent Society the names of such of their members as contribute to the amount of $1 per annum, and are desirous of receiving the "Missionary Record."

The second number of this Periodical is ready for delivery.

March 8.

George, Latimer & Co.

will soon publish,

SCRIPTURE PRINCIPLES OF EDUCATION, by Caroline Fry.

GRANDMAMMA GILBERT, by the author of Grandfather Gregory.

THE NIAS BOY; *an Account of a Malay Youth.*

March 8, 1833.

BOOKS

Published and for sale, wholesale and retail, by GEORGE, LATIMER & Co., No. 13, South Fourth St.

The Listener, by Caroline Fry, new revised edition—The Scripture Reader's Guide, by same author—Christ our Example, by the same, is in press—Common Errors, by Mrs. Sherwood—The Flowers of the Forest, by same author—The Christian's Own Book, by S. H. Tyng, D. D.—The Young Man's Glory, by the same—Guide to Confirmation, by the same—The Evangelical Rambler and Spectator, by G. T. Bedell, D. D.—The Young Man's Defect, by the same—Holy-day Visit to my Aunt Sarah, in press—A Pocket Edition of Cruden's Concordance, in press—The New Psalms and Hymns of the Protestant Episcopal Church, in press—Prayer Books in various bindings with new Psalms, in press—The Almost Christian, by M. Mead—The Bread of Deceit—Bible Letters—History of John Barr—The Children's Friend—Richmond's Annals of the Poor—Library of Useful Knowledge, containing Bennet and Tyerman's Voyages, 3 vols., Bate's Harmony, 1 vol., and Wilson's Evidences, in 2 vols., just published—Researches of Smith and Dwight in Armenia, 2 vols.—Cicero on the Immortality of the Soul, with Notes by M. Stewart—Jay's Morning and Evening Exercises, also Jay's Works complete in 3 vols.—Sancho or the Proverbialist, by Cunningham—World without Souls, by the same author—Stewart's Visit to the South Seas—Stuart on the Romans—Sprague on Revivals—Cotterill's Family Prayer—The New Manual—Bishop Hobart's Works—Brittan's Apology—Swords' Almanac, &c. March 8.

New Books.

Beauties of Collyer, Selections from Theological Lectures. By the Rev. W. B. Collyer, D. D. Compiled by J. O. Choules.—Christian Counsel to the Sick. By the Rev. S. G. Winchester.—Researches in Armenia. By Messrs. Smith and Dwight, 2 vols.—Library of Religious Knowledge, vols. 5 and 6—Wilson on the Evidences of Christianity, 2 vols—American Revolution, published in London, under the superintendence of the Society for the Diffusion of Useful Knowledge, first American edition, with notes and cuts—A Fireside Book, or the Account of a Christmas spent at Old Court. By the author of May you Like it—Memoir of Sir Walter Scott. By Allan Cunningham.

Just received and for sale by
FRENCH & PERKINS,
March 8. 159, Chesnut street.

The American New Orchardist, or an account of the most valuable varieties of Fruit adapted to cultivation in the climate of the United States from the latitude of 25 deg. to 54 deg. with their uses, mode of culture, and management, remedies of the maladies to which they are subject from noxious insects and other causes. Also, a brief description of the most Ornamental Forest Trees, Shrubs, Flowers, &c. by Wm. Kenrick.

Just Published and for sale by
FRENCH & PERKINS
March 8. 159 Chestnut street.

☞ The maternal care of a Lady may be shared by a select number of Young Ladies, from 12 to 18 years of age, with her own daughter, if sent to this city to attend a Day-school, and situated as boarders in her family.

No. 88 South Eighth Street.

A few gentlemen of studious habits can be received into a private family where there are no children.

No. 88 South Eighth Street.

Also, a parlour to rent as an office, fronting Eighth Street.

Feb. 28, 1833—3t.

MONEY RECEIVED FOR RECORDER.

March 7.—D. H Buell, Marietta, Ohio,	$4 00
Miss H. H. Elliott, Savannah, Geo.	2 50
James L. Deveou, Wilmington, Del.	5 00
Worthington Johnson, Frederick, Md.	2 50
Miss Swearingen, do.	2 50
Miss Eliza McGowen, do.	2 50
Horatio McPherson, do.	2 50
Richard H. Edwards, Surrey C. H., Va.	10 00
Philadelphia,	2 50
	$ 34 00

Poetry.

From the New-York Weekly Register.

THE LAST SUPPER.

ON SEEING A COPY OF LEONARDI DA VINCI'S CELEBRATED PICTURE OF THE "LORD'S SUPPER."

Behold that countenance, where grief and love
Blend with ineffable benignity,
And deep, unutter'd majesty divine.
Whose is that eye which seems to scan the heart,
And yet to have shed the tear of mortal wo?
My Saviour!—is it thine?

And is this feast
Thy last on earth?—Why do the chosen few
Admitted to thy parting banquet, stand
As men transfix'd with horror?

Ah! I hear
The fearful reason from that lip divine,—
"*One of you shall me betray!*" *One of these?*
Who by THY hand were nourish'd,—heard thy prayers
Sought for THY teachings as the thirsty plant
Turns to the dews of summer?—*One of these!*
—Therefore with deep and deadly paleness droops
The lov'd disciple,—as if life's warm spring
Chill'd to the ice of death,—at such strange shock
Of unimagin'd guilt. See, with his soul
Concentred in his eye, the man who walk'd
The waves with Jesus, trembles while he breathes
His dread inquiry. At the table's foot
Up springs the ardent Philip,—full of hope,
That by his car, the Master's awful words
Were misinterpreted. From Matthew's brow
Beams forth that guileless and unsullied youth
Within whose crystal singleness of heart
Suspicion takes no root. Thaddeus stands
With arm outstretch'd, as if to vindicate
The flock of Christ;—while pointing to the skies
Bartholomew th' All-seeing Eye invokes
To search his inmost spirit.

All the twelve
With strong emotion strive, save one false breast,
By Mammon scarr'd—which, brooding o'er its gain,
Weighs "thirty pieces" with the Saviour's blood.—
——Son of Perdition!—dost thou freely breathe
In such pure atmosphere? And canst thou hide
'Neath the cold calmness of that settled brow
The burden of a deed, whose very name
Strikes all thy brethren pale?

But can it be
That the deep power of this soul-harrowing scene
Is the light pencil's witchery? I would speak
Of him who pair'd such bold conception forth
O'er the dead canvass. But I dare not muse
Now of a mortal's praise. Subdued I stand
In thy meek, sorrowing presence. Son of God!
I feel the breathings of these holy men,
From whom thy Gospel, as on angel's wing,
Went out through all the earth.

Fain would I kneel
Low at these blessed feet, and shuddering ask,
"*Lord, is it I?*"—For who can tell what dregs
Do slumber in his heart.—*Thou* who didst taste
Of man's infirmity, and find his guilt
Troubling thy sinless soul,—forsake us not
In our temptations,—but so guide our feet
That *our last supper* in this world, may lead
To that immortal banquet by thy side,
Where there is no betrayer. L. H. S.

From the Pennsylvania Advocate.

THE CASE STATED.

Before a reform is admitted to be necessary, the evils which are alleged as requiring it, should be evident and undoubted; and the means by which it is to be accomplished should not contravene existing laws, and should moreover be practicable, and it will be still better if they are easy of attainment.

What is the state of the Temperance Reform measured by these principles?

The great evil, the curse on our land, was, and yet is, intemperance, chiefly marked by drunkenness, and caused by the use of ardent spirits. This is not a matter to be reached by mere declamation, or eloquent harangues. Facts are here the true persuaders—Among which are the following:

There are more than 300,000 *drunkards* in the United States: of whom it is estimated that 30,000 die annually. This calculation does not include those who use ardent spirits short of producing drunkenness, but with the effect of enfeebling the energies of both body and mind, and of shortening life.

There are 200,000 *paupers* in the United States, and of those, it is speaking within bounds to say, that 150,000 or three-fourths of the whole number were reduced to pauperism by intemperance. Not to multiply proofs of this lamentable state of things, it will be sufficient to say, that out of 1134 paupers admitted to the Baltimore Alms House from May, 1829, to May, 1830, 1059 were brought there by intemperance: of the 4518 paupers admitted into the Philadelphia Alms House in 1830, it is believed that nearly the same proportion as above were in various degrees intemperate, or that the children were thrown on the public for support by the intemperance of their parents: the superintendent of the Albany Alms House has said, that were it not for the use of strong drink, the establishment would be tenantless.

In the United States, 20,000 *criminals* are annually committed to prison—and of these four-fifths owe their infamy to intoxicating drinks. The celebrated Judge Parsons of Massachusetts had long ago remarked that the use of ardent spirits lay at the bottom of all crime. Judge Robbins of Kentucky estimated the proportion of criminal cases which were to be set down to the score of intemperance, so far as his experience upon the bench furnished him the means of information, at nine-tenths of the whole. Judge Shackleford and Judge Hooker, of the same state, so far as their experience had taught them, estimated the proportion, the one at ninety-nine hundredths, and the other at seven-tenths. The Warden of the Connecticut State Prison, had reported that nine-tenths of the convicts in that prison had been sent there for crimes perpetrated under the influence of ardent spirit. The clerk of the Walnut street Prison, Philadelphia, says: ***Murder, manslaughter, rape and arson, can almost in every instance be traced to the influence of ardent spirits.*** Mr. Wayne, member of Congress from Virginia, in a speech at a Temperance Meeting in Washington last winter, remarked, that in five years there had been 5632 Courts Martial in the United States' army—and that five-sixths of the offences which had been thus tried had their origin in the use of ardent spirit. In the same time there had been 4049 desertions, almost all of which were to be ascribed to the same cause. Mr. John Dennis, former Coroner of the city and county of Philadelphia, said: "I have no hesitation whatever in avowing it as my firm belief, that the use of intoxicating liquors, is the prolific cause of a great proportion of the deaths which come under my view as Coroner, and *now* while writing these few lines, I am awaiting the examination by physicians of the body of a citizen who has been killed by a man who was in a state of intoxication."

Of the numerous *casualties* which were constantly occurring, three-fourths at least were the direct result of intemperance.

In the United States it is estimated that there are 3000 insane persons, one-half of whom were driven mad by ardent spirit.

In a pecuniary point of view, the cost of the consumption of ardent spirits in the United States, has been estimated as follows, by Judge Cranch, of the District of Columbia:

	DOLLARS.
1st—72,000,000 gallons of ardent spirit, at 66 2-3 cts.	48,000,000
2d—100 days' labour, of 375,000 drunkards, lost, at 40 cts.	15,000,000
3d—10 years' labour, of 37,500 men, killed by ardent spirits, at 50 dols. per annum for each man,	18,750,000
4th—3-4ths of the cost of crime to the United States,	6,525,000
5th—3-4ths of the cost of pauperism to the United States,	2,850,000
6th—3-4ths of the amount of private charities,	2,850,000
7th—3-4ths of a year's labour of 1200 prisoners lost, at 50 dols.	450,000
The annual loss to the country by the use of ardent spirits is	94,425,000

In this estimate, no account is taken of the loss of the labour of the paupers, prisoners confined for debt, nor of the cost of litigation created or excited by the use of ardent spirits, nor the salaries of judges, the expense of jurors, nor of the fees of counsel.

How many paupers must be made by the abstraction of *ninety-four millions* of dollars annually from the small earnings of that class of society upon which the greater part of this loss must fall! And what immense benefit would the inhabitants of this country derive from ninety-four millions of dollars expended annually for their best interest and comfort!

And what is the article the use of which is productive of such a host of ills? Ardent spirit. But this again is composed of nearly equal parts, (50 per cent.) of water and of pure alcohol. Alcohol in this state is a powerful poison promptly destructive to life. By dilution, as in ardent or distilled spirit, the intensity of its operation is mitigated, but its nature is not changed. Unlike the large class of vegetable poisons, tobacco, opium, henbane, hemlock, cherry, laurel—alcohol, is not found in any natural production—root, seed, grain, or fruit. It requires to be evolved by art, by the perverse ingenuity of man. No body would think of using habitually a poison without danger and injury. At the most, its use is only attempted by persons with sane intellect in small doses as a medicine, with a view to produce some powerful impression on the system, counteractive of the primary disease. If the habitual use of diluted alcohol, as a poison, be disclaimed, can it be habitually taken as a medicine? Assuredly it cannot. We have no example of benefit, or even impunity following the habitual use of any medicinal substance in nature—whether a man be well or sick. Who in his senses would think of swallowing daily, while engaged in his customary avocations, a dose of calomel to keep him from being bilious, or of opium to soothe his cares, or of quinine to strengthen his stomach? And yet this course would not be more opposed to bodily health and comfort, and a man's usefulness in society than the daily potation of ardent spirit.

The evils of intemperance being admitted, and the cause shown, it remains to inquire into the means of reforming them. This is very simple. It consists merely in abstinence from the cause—ardent spirit. Is this abstinence opposed to existing laws, human or divine? Quite the contrary, it enables the individual to conform himself to them with better success to his own interests, and those of society. Is the reform practicable? Physicians and men of experience, have always said that it was—whole nations and communities have shown, that abstinence was compatible with every enjoyment and ability, corporal and mental, which man could desire. The history of temperance shows that the means of reform are not only practicable, but easy of attainment. Let us adduce some of the proofs of this assertion.

There are 21 State Temperance Societies already formed.

There are more than 4,000 Temperance Societies in the United States.

There are more than 500,000 persons pledged to total abstinence from ardent spirit, and 1,500,000 who practice it.

There are more than 600 vessels sailing out of our ports without ardent spirit for use among the crews.

More than 1,500 distilleries have been stopped.

Two hundred public houses have discontinued selling any kind of intoxicating liquor. More than 4,000 merchants have given up the traffic in ardent spirit.

More than 4,500 drunkards have reformed.

Ardent spirit is no longer issued as a ration to the United States' soldiers, nor is it allowed to be sold to them by sutlers. In the Navy of the United States an equivalent of six cents is to be given to each man who shall relinquish his grog ration.

Commodore Biddle, who commands the Mediterranean squadron, in a letter to the Secretary of the Navy, states that the whole number of persons in the squadron, exclusive of commissioned and warrant officers, is 1107, and that 819 have stopped their allowance of spirits: and that on board the sloop-of-war John Adams, not a man draws his grog. And a gentleman from Syracuse writes that not an officer on board draws his rations of spirits; and that there is much zeal among them in the temperance cause. Similar changes have taken place on board other ships. One is now fitting out at Washington, and every man, before he goes on board of her, voluntarily pledges himself to abstain from the use of ardent spirit, and receives in lieu of his rations of grog, an equivalent in cash. No man not disposed thus to pledge himself is received.

In town and country, among mechanics, artizans and labourers of all kinds, work is quicker done and better done, and the persons doing it enjoy better health, and have more money to bring to their wives and children, when they abstain as they have formally agreed to in immense numbers, from the use of ardent spirits. Fathers and mothers, guardians and guides of youth! weigh well this statement of the case—cease not meditating on it till you be convinced of its entire correctness, and of the important consequences deduced from it.

From the Presbyterian.

HOW TO DISCOURAGE A MINISTER.

Mr. Editor,—Having been long a punctual attendant upon public worship, and greatly valuing the ordinance of preaching, I am often grieved by the various methods which are practised by the evil one for preventing the due effect of the word. Allow me to mention a few of those things which have a direct tendency to dishearten the preachers of the Gospel, in the exercise of their public labours.

1. There are many who are tardy in their appearance in the sanctuary. They do not make conscience of coming in *good time*, and sometimes give us reason to believe that they deliberately choose a late hour, for the idle purpose of attracting attention. It matters little with them whether the congregation is engaged in solemn prayer or praise, or in hearing the word of God read. The minister is necessarily interrupted, his mind is distracted, he is pained at the disrespect, shown to important parts of worship and grieved at the evidence of a careless spirit. Those who reside at a distance from the place of worship have nothing more to do, in order to prevent this irregularity, than to commence their preparation a few minutes earlier, and to set out from home at such a moment as may secure, not only a punctual attendance, but a few minutes of silent and devout thought before the people have fully assembled.

2. In correspondence with those who have come late to Church, there is a larger class, who feel it incumbent upon them, at every renewed creaking of the doors, to turn their heads towards those who enter. Their curiosity is never sated. Every entrance has new attractions, and it is often hard for the speaker to determine in which direction most faces are turned. I need not say that it is calculated to break his train of thought and disturb his feelings. Often while in the midst of a solemn address, he finds the whole force of the appeal destroyed by this sudden removal of attention. How easy it would be for every person to abide by the determination, to fix his views directly upon the minister; and how greatly would the aspect of our assemblies be improved by such a habit.

3. In every congregation I observe a great many, who, upon the slightest feeling of uneasiness or lassitude, lay their heads upon the front of the pew, and thus entirely rob the speaker of their countenance. This, to say the least, breeds in his mind the suspicion that they are weary, if not slumbering. He is distressed with the thought that his remarks are uninteresting. He tries to discover the cause of this neglect, becomes embarrassed, depressed, and often almost incapacitated for pursuing his theme. The Rev. President ****** was accustomed to reprove every student whom he observed in this indolent posture during divine service. However oppressed with fatigue or even pain, I have always felt it to be a duty to aid the preacher of the Gospel, in my feeble measure, by my fixed and continued attention.

4. I fear you will think I belittle a grave subject when I descend to speak of *yawning*. Yet it is not the least in my list of grievances. The conspicuously visible, and not seldom audible yawns of a great number, are proverbially contagious; and the preacher who can flatter himself that he speaks with acceptance, when he witnesses these signals of distressed nature, must be possessed of more than ordinary self-complacency. Those who will gape away their drowsy hours at home, may at least be requested to do so in their handkerchief, or in the retreat of some modest corner, and not to aim these unequivocal tokens of sloth at the very minister who is addressing them.

5. Church sleepers are almost beyond recovery. I have seen, I am sure, a score thus occupied at once, and even when it has not been altogether the fault of the speaker. There is some allowance to be made for hard-working men unaccustomed to sit still for a long time at once; but no man can permit himself to sleep during public worship, who is under any suitable impression of those truths to which his attention is called.

The sum of all is, that every hearer has it in his power to contribute something towards the animation or the discouragement of the preacher. And consequently every one should establish it as a principle to avoid even the slightest gesture or neglect, which can by possibility detract from the impression of the word. Z. X. Q.

GEORGE VILLIERS the younger, Duke of Buckingham, was the richest man, and one of the greatest wits in the court of Charles II.; and yet such were his vices and extravagances, that, before he died, he was reduced to poverty and general contempt.—In this situation, however, he seems to have been brought to a sense of his folly, and the danger of his condition, from the letter which he wrote to Dr. Barlow, of whom he had a high opinion, on his death-bed; and which is well worth the attention of every man of pleasure and dissipation.

"Dear Doctor,—I always looked upon you as a man of true virtue: I know you to be a person of sound judgment. For, however I may act in opposition to the principles of religion, or the dictates of reason, I can honestly assure you I had always the highest veneration for both. The world and I may shake hands, for I dare affirm we are heartily weary of each other. O, Doctor, what a prodigal have I been of the most valuable of all possessions—time! I have squandered it away with a persuasion it was lasting; and now, when a few days would be worth a hecatomb of worlds, I cannot flatter myself with a prospect of half a dozen hours.

"How despicable is that man who never prays to his God, but in the time of his distress! In what manner can he supplicate that Omnipotent Being in his affliction with reverence, whom, in the tide of his prosperity, he never remembered with dread! Do not brand me with infidelity, when I tell you I am almost ashamed to offer up my petitions to the throne of Grace; or of imploring that divine mercy in the next world, which I have so scandalously abused in this. Shall ingratitude to man be looked on as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked on in the most offensive light; and yet no notice taken when the King of kings is treated with indignity and disrespect?

"The companions of my former libertinism would scarcely believe their eyes, were you to show them this epistle. They would laugh at me as a dreaming enthusiast, or pity me as a timorous wretch, who was shocked at the appearance of futurity. They are more entitled to my pity than my resentment. A future state may very well strike terror into any man who has not acted well in this life; and he must have an uncommon share of courage indeed, who does not shrink at the presence of God.

"You see, my dear Doctor, the apprehensions of death will soon bring the most profligate to a proper use of their understanding. I am haunted by remorse, despised by my acquaintance, and, I fear, forsaken by my God. There is nothing so dangerous, my dear Doctor, as extraordinary abilities. I cannot be accused of vanity now, by being sensible that I was once possessed of uncommon qualifications; as I sincerely regret that I was ever blest with any at all. My rank in life still made these accomplishments more conspicuous; and fascinated with the general applause which they procured, I never considered about the proper means by which they should be displayed. Hence, to purchase a smile from a blockhead, whom I despised, I have frequently treated the virtuous with disrespect; and sported with the holy name of Heaven, to obtain a laugh from a parcel of fools, who were entitled to nothing but my contempt.

"Your men of wit, my dear Doctor, look on themselves as discharged from the duties of religion; and confine the doctrines of the Gospel to people of meaner understandings; and look on that man to be of a narrow genius who studies to be good. What a pity that the holy writings are not made the criterion of true judgment! Favour me, my dear Doctor, with a visit as soon as possible. Writing to you gives me some ease. I am of opinion, this is the last visit I shall ever solicit from you. My distemper is powerful. Come and pray for the departing spirit of the unhappy —BUCKINGHAM."—*Christian Remembrancer.*

From the Sunday-school Journal.

A BIBLE CLASS IN THE YEAR OF THE WORLD 3550.

"And all the people gathered themselves together as one man into the street that was before the water-gate. And they spake to Ezra, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from the morning until midday, before the men and women, and those that could understand, and the ears of all the people were attentive to the book of the law.

"And Ezra, the scribe, stood on a wooden pulpit, which they had made for the purpose; and beside him stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, Mishael, Malchiah, Hashum, Hashbadana, Zechariah, and Meshullam.

"And Ezra opened the book in the sight of all the people, (for he was above all the people,) and when he opened it all the people stood up. And Ezra blessed the Lord, the Great God; and all the people answered Amen, Amen, lifting up their hands. And they bowed their heads and worshipped the Lord with their faces to the ground.

"Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place. So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading."—*Nehemiah.*

CHILDREN'S FRIEND.

INTERCESSION OF CHRIST.

The following is the continuation of the interesting conversation which we extracted not long ago from the life of Jane Scott, published by the American Sunday-school Union:

Mr. Bell. Do you think you are bad, Jane?

Jane. Yes, sir, indeed I do. I know I am bad. The Lord does not love bad children. How can I pray when I am so wicked? Will the Lord give me what I ask him for?

Mr. Bell. I am glad you begin to feel that you are a sinner. Jesus Christ came into the world to save sinners. He died on the cross to keep sinners from going to hell. He is the Son of God. He made you, and me, and every thing in the world. After he had died to save sinners, he was buried. Then he rose from the dead, and went up again to heaven.

Jane. Is he in heaven now, sir?

Mr. Bell. Yes, my child. Jesus is in heaven now. He loves sinners now, as much as when he died for them. He looks down and sees every thing we do. He listens and hears every thing we say. He takes notice of all our poor prayers. If we ask any thing in good earnest, we must always remember that Jesus must help us to ask.

Jane. Oh, what a good Saviour! Does he pray for us?

Mr. Bell. Yes. If Christ does not pray for us, all our prayers are of no use. Christ takes our prayers and makes them good prayers, and offers them to our Father in heaven.

Jane. I am sure then that our Father in heaven will do what the Lord Jesus asks him to do for us.

Mr. Bell. Yes, my child, God always hears him, and does what he asks. We are so foolish and bad, we do not know what to pray for, or how to pray, but the dear Saviour prays for us. He takes our poor prayers, and gives them to God the Father. The Father loves the Son, and for his sake, hears what we say. Let me tell you a little story.

Once there was a little girl, about as big as you are. She was walking in the garden to see the flowers. When she saw the roses and the pinks, and the hyacinths, and the violets, she was much pleased. Then she thought, I should like to make my dear father a pretty nosegay. So she plucked a great many flowers which she thought the prettiest. But she also plucked a good many weeds too. The red and blue flowers of the weeds seemed very pretty to her, and she put them along with the roses and pinks. When she came into the house, she ran to her elder brother, and said, "brother, see, here is a pretty nosegay: I wish you would take it to father, and tell him that his little Mary sent it to him." "Yes, I will, my dear," said her brother, "but first I will take out these ugly weeds, and I will fix these flowers better, and I will get some other flowers which are prettier, and then I will give it to your father. He will like you better for this." He did so, and little Mary's father was much pleased.

Now, Jane, said Mr. Bell, do you know what I mean by this story?

Jane. I think I do, a little. If I pray to God, I am like little Mary offering flowers to her father; and I ought to have some one to show me how. Is that what you mean, sir?

Mr. Bell. In part it is. When we pray to God, we honour him. He is pleased with prayers which his children offer. Every good child ought to offer the best prayers he can. But, after all, the best prayers we offer, are not as good as they should be. They have much in them that is said amiss, like Mary's nosegay, which had weeds in it. Now, the Lord Jesus Christ takes our prayers, just as Mary's brother took the nosegay. He makes the prayers better by taking out all that is bad, and by adding something better.

Jane. Can a bad person have a prayer answered.

Mr. Bell. We are all bad persons, by nature and by practice. We are children of wrath, and we go astray almost as soon as we are born. There is not a good man on earth that doeth good and sinneth not. Our sins would cause us all to be sent to hell, if God should not pardon them.

Jane. Then I am afraid nobody can pray a prayer that is worth any thing.

Mr. Bell. That is true. Our prayers are not worth any thing. They deserve nothing. God might be angry with us because of them. There is no merit in them. And this is the reason why we need a friend in heaven. Try, now, to think why we need a friend in heaven?

Jane. We need a friend in heaven, to take our part, and to ask God the Father to love us.

Mr. Bell. Exactly so. Christ is our friend in heaven. He is so much our friend, that he died for us. If any one was to die to save your life, would you not be sure he was your friend?

Jane. Yes, sir. I should think he loved me very much.

Mr. Bell. Christ loves sinners so much, that whenever they are willing to trust in him, then he takes their part, and says to his Father, *Father, forgive them!* When they pray, Christ intercedes for them.

Jane. What is the meaning of intercede?

Mr. Bell. It is just what you said yourself. It is the same as taking our part. To *intercede* for you, is to *take your part.* Christ intercedes, because he takes the believer's part, or speaks for him. That is, Christ is our *Intercessor.*

Jane. Then our heavenly Father hears us just because his Son takes our part?

Mr. Bell. True. Our heavenly Father hears our prayers because Jesus Christ prays for us. He loves the Lord Jesus Christ. He hears us for the sake of his Son. God is well pleased with his beloved Son, and for his sake is well pleased with all who believe in his Son.

Jane. Oh, sir, will it be right for me to say to the Lord, *Lord I am a poor, wicked little girl, but forgive me for the sake of Jesus Christ?*

Mr. Bell. Dear child! That is exactly what I wished you to say. That is praying *in the name of Christ.* When you feel that you are sinful, then you feel that you need an intercessor. When you believe that Christ is your intercessor, then you pray to God to hear you for Christ's sake. When you ask any thing, for Christ's sake, then you ask in the name of Christ. And when you ask in the name of Christ, you will be heard.

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